MAY 1950 15 CENTS

THE LIBRARY OF
GARRETT BIBLICAL INSTI

Unity

Divine Revelation - - - - - - 1
Charles Fillmore

Prosperity - - - - - - - - 8
Narada Evaldt

Strait Is the Gate - - - - - - 14
Marie Wolfram

Take Your Time - - - - - - 24
Kathleen W. Welch

Think of God! - - - - - - - 29
Mary L. Kupferle

Acting and Becoming - - - - - 36
Annie S. Greenwood

Natural Laws Are Divine Edicts - - 42
Earl L. Shaub

I Have Proved God - - - - - - 48
R. H. Grenville

Sunday Lessons - - - - - - - 56

The Lord Is My Shepherd

Healing & Prosperity Thoughts

TO BE USED FROM

MAY 20 to JUNE 19

Healing: I am a spiritual being flooded with spiritual life, radiating spiritual wholeness.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I am a spiritual being claiming my spiritual inheritance. The riches of the kingdom are mine.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity School publishes the following periodicals:
Unity, Progress, Weekly Unity, Good Business, Daily Word, and Unity Sunday-School Leaflet at $1 a year, and Wee Wisdom at $2 a year.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 112 MAY, 1950 NUMBER 5

Divine Revelation

from the writings of

CHARLES FILLMORE

IN ORTHODOX church circles it has often been considered heresy for a person to break away from old religious beliefs and declare his own spiritual inspiration; but in the true church of Christ such a declaration would be accepted as in every particular harmonious with the fundamental principles of Christianity. There has been in the church as it is in the world today a wide departure from primitive practices and experiences. This is true in so many particulars that it is sufficient to note the one vital departure from which all the others have sprung.

It is plain to any reasonable unprejudiced mind that Jesus of Nazareth was a religious reformer with a mission from on high; that He had an insight into those things which are ever mysteries to men immersed in the sense consciousness, and that through His insight and in harmony with His mission He

set in motion spiritual currents that now are, and ever since His ministry have been, operative in the world. It is evident to even a cursory reader of His life and teachings that He was a representative of a plan to help men into a higher realization of God and their relation to Him.

In the furtherance of this plan Jesus of Nazareth not only demonstrated in His own life what was in man, but He pointed out the way by and through which all men might do the same. "The works that I do shall he do also; and greater."

He also played an important part in making known more fully that only guide for every man, the Holy Spirit. This guide had always been known to men, but they had not considered it of vital importance; it had no specific place in their lives. Although it had been the divine agent leading men back to the Father throughout the ages, it was not offered to mankind with the universality, fullness, or power that Jesus gave it. Men had regarded it as a mighty executioner of God's law, in which vengeance played an important part, while Jesus presented it as a helper, counselor, comforter to those who truly desired to do the will of God.

The Holy Spirit is the third in the Trinity that in theology is designated as Father, Son, and Holy Spirit. In metaphysics we look upon the Trinity and more readily realize its meaning as mind, idea, and expression. To be "filled with the Holy Spirit" is to realize the activity of Spirit in individual consciousness. The quickening of man's soul by the Holy Spirit is peculiar to each individual and must be experienced to be understood.

The Word is man's I AM in expression. The Holy Spirit is the activity of the living Word. The activity produces the light of Spirit, the Truth of God, the individualization of Being.

The outpouring of the Holy Spirit is the sign by which the natural man recognizes the divine.

The mission of the Holy Spirit is to bring all men into open communion with God; to guide men in order that they may not mistake the way into the light.

When the Holy Spirit comes upon us, we are born anew; rejuvenation takes place; we have great joy, great wisdom, great love, and eternal life. We are transformed. "For this corruptible must put on incorruption."

Jesus promised His disciples on the eve of His crucifixion that this Holy Spirit should come upon them and lead them into all Truth, and after the Resurrection He appeared unto them and said, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." With confidence in His word and with childlike obedience these faithful disciples, "with the women, and Mary the mother of Jesus," went to that upper room in Jerusalem and "continued with one accord in prayer and supplication" until the day of Pentecost came. Then the Holy Spirit came upon them as the "rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy

Spirit, and began to speak with other tongues, the Spirit gave them utterance."

From this time on the disciples were move under the direct inspiration of this Holy Spirit. was not an intellectual abstraction nor a scientif postulate, but a living reality, that they used in the so-called "miracle working," in healing disease casting out demons, preaching the gospel, and raisin the dead. They were not only moved by this divi power but they could impart it to others; it was th one force in the early Christian church that gave supremacy, and it was only through this Spirit th men could understand the Scriptures, as Paul testifi in I Corinthians, the second chapter: "And m speech and my preaching were not in persuasiv words of wisdom, but in demonstration of the Spir and of power: that your faith should not stand i the wisdom of men, but in the power of God. . . . w speak God's wisdom in a mystery, *even* the *wisdo* that hath been hidden, which God foreordained be fore the worlds unto our glory: which none of th rulers of this world hath known . . . but as it written,

"Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them tha love him.

"But unto us God revealed *them* through th Spirit: for the Spirit searcheth all things, yea, th deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth save the Spirit of God."

The failure of the orthodox Christian church of ɔday to recognize this Holy Spirit as the one and ɲly guide and inspirer is the fatal departure from ɲe teachings of Jesus that has made possible all ɲe worldly practices and spiritual atrophy so pain-ılly manifest in the so-called followers of the true ɲurch. But what is the status of *our* ministry—the ɛbirth of the primitive church? What is our atti-ıde toward this Holy Spirit which was sent of God ɔr the guidance of men? Is there not a tendency in ɲany of the schools of mental science to ignore this Spirit of truth" who is to "guide you into all the ruth"? When spiritual information is wanted, do ɲey go into the "upper room" of the mind and seek ɔr the descent of the Spirit of wisdom, or do they ɔnsult some outer source? When students meet ɣith questions beyond their depth, do they go into ɲe silence and "demonstrate" for the higher wisdom, r do they rely upon the so-called "common sense" f human reason and experience?

Yet we all admit that man has faculties that link im with Divine Mind, but we are in such a rush ɔ get quick results that we do not use the proper ɲethod of development. The spiritual man has a ɔomain in consciousness, and the cultivation of this ɔomain is a necessity to those who would discern piritual things. The higher, spiritual faculties are ıtent in all and can be brought into activity in vari-us ways. Paul was an example of unusual awaken-ıg of the faculty that cognizes the light of the pirit, being struck down by its brilliancy at noonday n his way to Damascus to persecute the men whose ause he from that time espoused and ever after

championed. Paul's mind was aflame with zeal to c
the work of the Spirit, as he understood it. Th
opened the way for the Spirit of truth. Prayer, son
and soul fervor are the doors that open a man
spiritual inspiration. If these are linked with u
derstanding the Christ man is revealed.

But divine revelation is much more common tha
is generally understood. The Spirit of truth is r
vealing the hidden wisdom to thousands on eve
hand. There are more prophets of God now speakir
than ever before in the history of the world. A ma
does not have to proclaim himself a prophet—h
wisdom speaks for itself. The poets, the writers
Truth, both profane and sacred, are inspired of th
Most High. Quiet citizens in every walk of life a
the recipients of the divine word. Every man ar
woman who has earnestly asked for divine guidanc
or has earnestly desired to do right in the sight
God and man, has been the guest of the Holy Spir
They may not have recognized the strong convictio
that has suddenly come upon them to say or do ce
tain things; they may not have discerned the sour
of the passage of Scripture or line of poetry, or son
other form of a great truth, which was forced in
their mind at an unexpected moment; they may n
have properly interpreted the vivid dream; yet thes
are all methods of the Holy Spirit for reaching th
consciousness.

As Jacob, Job, Solomon, Peter, and the man
prophets of old, were instructed by God in dream
so today this is one of the commonest methods b
which the Spirit of truth reaches the mind of man
All people who pray are communicated with by th

Lord in the silence of the night. The prayer before falling asleep opens the "upper room" in the consciousness, and when the turbid thoughts of the day become calm, the Spirit reflects its images into the mind as the moon and stars reflect their images into the waters of the placid lake. The language of the Spirit is not made up of words but of images. It is picture writing, and when one knows what the forms of life in earth and air represent, one can readily interpret the messages of the Lord. Direct revelation from God is the privilege of all, and all who will seek it can have the daily guidance of Spirit. "Those who seek Me shall find me" is the message to everyone.

Birthday Prayer

For this my natal day I thank You, God,
And for the high position given me
To represent Your kingdom on this earth;
The holy word gives me the needed key.

I thank You that the choice is wholly mine
Each day to add a pearl or worthless glass.
I pray that wisdom e'er may guide my choice,
That I may not become as sounding brass.

I thank You for the dear ones that You chose
To guide and mold my steps through childhood's days;
That every morning I am born anew
And will to follow You in all my ways.

—Myrtes-Marie Plummer

Prosperity

NARADA EVALDT

MOST OF THE WORLD is seeking security, and to most of the world security means possessions, prosperity.

The Standard Dictionary gives this definition of prosperity: "Successful progress in one's enterprises; advancement or gain in that which is desirable; attainment of the object desired; material well-being."

To many people prosperity means just "material well-being." For many years this was the only meaning it had for me. Being prosperous meant having plenty of money, being secure from lack, able to live well, travel, enjoy life. At one time I had enough for all this. I traveled extensively both in America and in Europe, lived well, entertained a great deal and thought I was enjoying life. Then came severe financial losses, and with these losses went my feeling of security. Since security to me meant prosperity, money in the bank, I began to save what I could so as to reach again the place where I could relax from the strain of fear. But I never seemed to reach this pleasant place; always before I got there some emergency came and took my savings. Often a feeling came to me that there would never again be anything to look forward to. The constant fear that the income would not cover the expenses and leave a surplus for emergencies was ever in my mind. I even began to dread Christmas and birthday gifts. I had always loved giving before, but now even an inex-

ensive gift was a drain. I was studying Truth, and I as helped in many ways, was gaining new under- anding of many things, but I still thought that oney made prosperity and security.

One morning I awakened to find the sun stream- g in through the open window. Birds outside were nging, and I could see the green trees and colorful owers. "What a beautiful day," I thought. "How wish I could go someplace, take a long, long ip and enjoy some beautiful scenery. Oh, to be pros- erous!" Then a part of me asked, "What is pros- erity?" and it seemed in that instant that my old nception of what constituted prosperity fell away nd an entirely new understanding took its place. rosperity did not mean money, possessions, outer ings. Prosperity was entirely an inner thing, a ate of consciousness. Prosperity meant spiritual iscernment, the realization of my relationship to od, the awareness that I was heir to *all* that the ather has, the ability to appreciate the good that as already prepared and awaiting my acceptance, nd the willing desire to share this good. Recognize, ccept, and share: recognition was the first step, ac- ptance the second, but it was sharing that increased, ultiplied, prospered. I had once read, "Unshared rosperity palls and pines, and carries no blessing it," and the Bible tells us, "He that giveth unto e poor shall not lack."

Appreciation, appreciation of beauty, for instance, as a state of consciousness. If I could not see and ppreciate the beauty surrounding me here and now, ow could I appreciate beauty at some far distant lace? If I lacked it now, I should lack it wherever I

was; but if I would begin this instant to use it, appreciate what was at hand, this quality of appciation would grow, increase, and prosper me. would enable me to see more clearly, see as God se not only scenery, things, but people. Seeing m clearly would show me the lovely traits of character all persons around me, would make me kinder, m courageous, patient, loving; and these thoughts a acts, sent out, would be returned to me increas multiplied. My life would be much happier, m complete, more prosperous.

But how about the outer things, the mater things needed to give comfort? I thought of Jes words "Your heavenly Father knoweth that ye ha need of all these things.

"But seek ye first his kingdom, and his righ eousness; and all these things shall be added un you."

This was the key. Jesus never taught that w were to go without every good thing, that there w virtue in being poor. He taught that every good gi was already prepared for us. What He warne against was being possessed by material things, d pending upon material things for security. Of th rich, young man who came seeking life eternal bu who could not follow Jesus because he feared to pa with his material possessions, Jesus said: "Ho hard is it for them that trust in riches to enter int the kingdom of God! It is easier for a camel t go through a needle's eye, than for a rich man t enter into the kingdom of God."

Jesus was not saying that it is impossible to hav both material riches and spiritual riches. He wa

pointing out that we must seek the spiritual riches first, the spiritual awareness that God is all supply and that we are one with this supply. When we are consciously aware of this, by the law of attraction we shall manifest that of which we are conscious. Jesus' expression "through a needle's eye" is possibly a reference to the small gate for pedestrians that adjoined the main entrance into the walled cities of the Near East, through which a camel might pass with great difficulty if stripped of its load.

In other words, Jesus meant that the belief that possessions are security gives rise to the fear of parting with them or losing them, and fear is the load of which we must be stripped. We cannot take one fear thought with us and enter the kingdom of God, of safety, of true prosperity. We can only enter the kingdom of God and have lasting prosperity when we are courageous enough to discard every fear thought that says outer possessions provide security; when we can take our thoughts away from seeming lack and center them on the truth that God has already prepared our prosperity, a prosperity made up of intangible gifts; gifts of love, courage, patience, appreciation, helpfulness. These are free gifts, and it is the use of them that increases them and the increase that brings outer or material prosperity. To know that God has a work for us to do and that He has given us the talents needed to do this work perfectly, to love our work, to have the courage to work on in spite of delays, disappointments, the patience to work and wait for the outer tangible returns of our work, the appreciation of and the steady desire to improve the talents that God

has given us will bring to us every outer thing we need and desire.

Spiritual prosperity will include material riches, but material riches do not necessarily include spiritual prosperity. To be able to see God, good, in everyone, in everything, is true prosperity and brings security. Proverbs says:

"How much better is it to get wisdom than gold!
Yea, to get understanding is rather to be chosen than silver."

And Jesus said: "For what shall a man be profited if he shall gain the whole world, and forfeit his life?"

If our past thought has been that prosperity means a home, a position, a trip, money in the bank, security from material lack let us reverse this thought and know that true prosperity means using and sharing the intangible gifts that are already ours, the gift of working, of writing, of singing, of building, of loving, of teaching, of helping. These gifts come freely from God and nothing or no one can take them from us. No one can stop us from using and sharing them, and we become prosperous in the exact measure that we take hold of and use and share them with our fellow men. When we love and appreciate all people we shall be free from fear, greed, criticism, prejudice, and every other poverty-making thought. A fear-filled mind is a poverty mind. A faith-filled mind is a prosperity mind. Prosperity is a state of consciousness that recognizes the allness of God. Material prosperity is the manifestation of spiritual prosperity. When we have entered the kingdom of God and know spiritual pros-

perity it follows naturally that material prosperity is also ours.

A search for and faith in possessions will never bring us an understanding of God, but a search for and faith in God will bring us possessions and lasting prosperity; for this prosperity has its roots in the everlasting source of all supply, God.

"As for me, I said in my prosperity,
I shall never be moved."

Since the day of my new understanding of prosperity things have changed. There have been no more emergencies, my every need and desire has been met; but greatest of all is my new awareness of the joy of living, my knowing that all is well. Fear is rapidly being replaced by the firm conviction that all that the Father has is mine, mine to appreciate, use, and share.

Arrow of Light

Lines cannot point in one direction only.
Some seem to point us downward
Into darkness of the night.
If we but seek more fully,
If we but see aright,
We find their other ends can be
As shining arrows
Pointing toward the light!

—Ruth Harwood

Strait Is the Gate

MARIE WOLFRAM

RECENTLY I boarded a bus in the suburb in which I live, paying the customary fare as I entered. At a transfer point half way to the city our driver was relieved by another, a woman, who immediately began collecting our tickets. When I handed her mine she refused it, saying that I should have a red ticket like the others, not a blue one, and demanded five cents extra fare. I quietly explained that this ticket had been given me by the first driver who evidently had made a mistake, and since I got on at the end of the line I had already paid the maximum fare. In a raucous voice and dictatorial manner that brooked no opposition she shouted: "You heard me! Either you pay me five cents or get off the bus! Too many people try this little racket, but they don't get by with it when I'm in charge!" Personally I could not view the matter from the standpoint of a "racket" inasmuch as I had paid full fare and did not have the blue ticket by my own choice; but I did not reply. Just then the intersection lights changed and our driver quickly took her place at the wheel and we proceeded on our way.

A woman sitting in front of me turned around and said, "I got on the bus next in line behind you and I saw you drop the full amount of the fare into the box." I smiled and nodded without reply; but the driver heard the statement and assumed that I was arguing about the matter, whereupon she drew up

o the curb, stopped the bus, and before all the passengers berated me for making an issue of the mall sum of five cents. A man across the aisle meant o be helpful by reminding her that it was the company that was at fault in this case, not the passenger; nd he suggested that she drop the matter before he was reported for her unreasonable demand and mpudent behavior. This infuriated her still more, nd for a moment the situation became extremely ense, with other passengers contributing a word of rotest.

I closed my eyes and asked: "Father, what would esus do if He were here now, the target of all eyes. n the face of injustice?" Like a flash came the answer: "He was, my child, the target of all eyes in the ace of a far greater injustice than this, but don't ou remember: 'as a lamb before his shearer is dumb, o he openeth not his mouth'?" Could *I* be as meek, s gentle, as patient, as He? I opened my eyes to greet the icy stare of the driver who seemed to be waiting for me either to acquiesce in the payment f the extra fare or leave the bus. "I will pay it," I promised. Having seemingly won her point, she loudly asserted: "That's better! Now we're getting somewhere!" And with that she started the bus and we were again on our way. Somehow the thought persisted: "How much more to be desired is outer defeat with inner victory than outer victory with nner defeat!" I thought of Jesus' words: "Suffer *it* now: for thus it becometh us to fulfil all righteousness."

Recognizing the law of cause and effect and the fact that we attract that to which we are mentally

attuned, I began to examine my thinking to see i
had been unjust to another and had attracted t
experience to myself. Perhaps I had not judg
"righteous judgment" sometime, somewhere. P
haps I had judged someone when I have no right
judge at all. Perhaps I had been unjust or resentf
in some incident now forgotten. Perhaps I was bei
"paid in full for services rendered" in being unlovi
towards others with whom I was not spiritually
tune and who I had allowed to annoy and distu
me, instead of radiating an all-inclusive love, as J
sus would do. Whatever it was, I decided to let t
experience serve as a danger signal to my own mi
and habits of thinking; to let it be a warning to lo
more, to radiate more of the Christ spirit than ev
before.

We were nearing my destination now, and
silently offered a prayer asking the Father to sho
me what I might say or do that would bring a bles
ing to this overwrought person and that would l
my "light shine before men; that *they* may . . . gl
rify" my "Father who is in heaven." Again the a
swer came swiftly and clearly: "Love your enemie
bless them that curse you, do good to them that ha
you, and pray for them which despitefully use yo
and persecute you; that ye may be the children
your Father which is in heaven." Yes, that was i
Love your enemies, bless them that curse you, pra
for them which despitefully use you "that ye may b
the children of your Father"! How could I claim m
sonship if I did not behave like a son? How coul
I hope to gain my dominion if I did not act like
child of the Father?

I happened to be on the way to my Unity center to attend a class, and I thought: "Of what little avail is Truth merely as a theory, but what a mighty power when put into practice! What a priceless lesson is that of nonresistance! Had I learned it? Could I leave this bus with no sense of hurt, no resentment, no censure, no ill will, no remembrance even? Could I leave behind me only a blessing, warm, heartfelt, honest, and loving? Am I worthy to sing the words:

"I now am wise, I now am true,
Patient, kind, and loving, too;
All things I am, can do, and be,
Through Christ, the Truth that is in me."

Could I surrender the human self to the Christ in me, the human will to the divine? Could I forgive as I would be forgiven? I began to see as I opened my soul to the inflow of Spirit that I could be "changed, in a moment, in the twinkling of an eye"; that I need not carry into the classroom even a vestige of this incident; for if I have truly and promptly forgiven, I shall as truly and promptly forget. Forgiving and forgetting are one and the same process in Spirit. If my soul has been washed clean of this thing, it will be to me as though it had never been, and I shall take into the classroom only a consciousness purified and prepared to receive more of Truth and a greater understanding, in turn to be shared and radiated to the glory of God.

As I left the bus I dropped a nickel into the box and gently said to the driver: "I know you were acting from your highest sense of right, and I think you are to be commended for your loyalty to the company; loyalty is a fine quality of character to

have." She held the door closed for a moment as sh
apologetically replied: "I'm sorry, ma'am, but yo
see we never know when there is a 'spotter' or
'checker' on the bus in the guise of a passenge
and I can't take any chances with my job, for I a
the only support of my four little children. The
father died a year ago, and I am trying to keep ou
home together and send the children to school, an
my job is the most important thing in the world t
me."

As I walked down the street I lifted my heart i
gratitude and praise to God for the realization tha
the most important thing in the world is not a jo
or an income, not social prestige or professiona
standing, not wealth or fame or preferment, bu
only sonship to the Father and brotherhood with ou
fellow men; that our true support comes not fro
that which we get but from that which we are; tha
nothing material can possibly be as important a
spiritual growth, which like wisdom, "is more pr
cious than rubies; and none of the things thou cans
desire are to be compared unto her."

Jesus, ending the Sermon on the Mount, said
"Enter ye in by the narrow gate: for wide is th
gate, and broad is the way, that leadeth to destruc
tion, and many are they that enter in thereby. Fo
narrow is the gate, and straitened the way, that lead
eth unto life, and few are they that find it." Entering
in at the narrow gate entails rigid self-examination
complete surrender of the human will to the divine
and the consecrated effort to overcome all in our
selves that is unlike the Christ. Let us examine ou
soul in the floodlight of Truth for a moment. We

might find lurking there more of selfishness and ingratitude, more willfullness and stubbornness than we had thought possible: deception perhaps; an unforgiving spirit with a subtle desire to "get even"; little unexplainable estrangements, silences in need of more loving attention; faultfinding, arguing, complaining, which may have become more or less habitual; little dishonest acts, little untruths artfully hidden from others but which "spoil the vineyards" no less; perhaps a tendency to boast, to gossip, to cheat, to be impatient and irritable, to criticize and retaliate. Any one or many of these faults we were not conscious of before and we might be quite loath to admit their presence, but they must nevertheless be taken into account; for by these negative habits of thinking our character is weakened, the integrity of our soul is wounded, and our mental level is lowered. We make our own world, our own answers. It is how we live in consciousness that determines our life, and we cannot force the external expression, the manifestation, to be that which we ourselves are not.

The thing that disturbs our emotions, whatever it may be, is not in itself important, but our reaction to it is. The disturbing things are usually to be found within ourselves. All the problems we ever have are in our own human consciousness. Spiritual mastery is not essentially a mastery of things, of other people, but of ourselves. The truth of our being is spiritual dominion. Through the mental discipline of denying and affirming we learn to reject erroneous, negative thoughts at the moment when they present themselves for admittance to consciousness, and instantly

to replace them with true, positive ones; we learn to substitute the Truth quickly and effectively for every aggressive negation, until we finally reach the altitude of a sustained Christ consciousness and discover our own kingdom of heaven.

We enter in at the narrow gate through humility, self-surrender, and obedience. True humility is one of the strongest qualities of Spirit. One can never go up until one is willing to go down in one's own estimation. Jesus exemplified this in His statement, "I can of myself do nothing"; "the Father abiding in me doeth his works." Speaking to His disciples, Jesus called a little child to Him and set him in the midst of them and said: "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." On another occasion, in reproof to the Pharisees, He said: "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." Boasting is unbecoming to a student of Truth. The more we endeavor to follow the Way-Shower, who was "meek and lowly in heart," the less we desire to emphasize the human self, because we know, as Jesus knew, that it is the Father working in and through us that accomplishes all that is worthy and commendable.

What does self-surrender mean? It means self-immolation and self-forgetfulness in our human relationships; it means that selfishness, self-love, self-righteousness, self-justification, self-will, self-seeking all must be uprooted and destroyed and our true self, the Christ self, given control of our thoughts and words, our feelings and actions. Oh, to know the

freedom that comes from the surrender of the human will, from the surrender of our desires, of our outlining, planning, and scheming, to the infinite wisdom of divine love! If only we could learn to let God do it, how much mental misery and physical suffering we could be spared! How much needless pain we bear, all because we are afraid to say: "Not my will, but thine, be done."

Obedience means honesty in every instance, in every condition, under all circumstances. In his second letter to the Corinthians Paul admonished them to bring "every thought into captivity to the obedience of Christ." In his letter to the Hebrews he referred to the word of God as a discerner of "the thoughts and intents of the heart," and he asked his Roman brethren: "Know ye not, that to whom ye present yourselves *as* servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" One seeking to enter in at the narrow gate might submit himself to some such examination as this: How honest am I with God? With myself? With my fellow man? Would I slip a daily paper from a newsstand and not leave the price of it just because the attendant was absent and no one was looking? Do I "borrow" a cup of sugar, a cup of flour, from my neighbor now and then and never return it or its equivalent? Do I borrow my neighbor's lawn mower repeatedly to save buying one of my own? Am I one who watches the clock on the job and who leaves five or ten minutes early when I can get by with it? Think of the accumulated amount of time at the end of a month that would really be due my employer who has paid

me on the basis of a full day's work each day! Wou
I be willing to confess to him that I had "chiseled
willing to refund to him in cash a sum commensura
with his loss of my time, or would I just consid
myself that much ahead? When shopping, do I p
tiently and courteously await my turn in line, or do
selfishly push ahead of one who was there before m
in order to save my own time and have first choice
If I should be reprimanded by my employer an
asked a forthright question, would I tell the trut
even if I knew it would cost me my job? Just ho
dear is Truth to me?

This kind of discipline is entering in at the "na
row gate." This is fanatical, you say? Jesus lifte
the standard high when He said: "Ye therefore sha
be perfect, as your heavenly Father is perfect." He
another high command: "All things therefore wha
soever ye would that men should do unto you, eve
so do ye also unto them; for this is the law and th
prophets." Can we rightfully expect healing an
deliverance, guidance and protection, if we are nc
willing to obey Him in even the smallest detail c
our affairs, as Jesus said, "in all things"!

Entering in at the narrow gate means putting int
constant practice the Truth we know. It means lovin
our neighbor as ourselves. It means doing unto othe
as we would have them do unto us. It means a hol
consecration to Spirit of every thought and every de
sire of the heart. It means obedience to our ow
heavenly vision. It means a loving self-surrender o
all that we are, all that we have, to the Father, and
childlike trust in His wisdom and guidance. The
shall we truly find that "as the heavens are highe

than the earth, so are" His ways higher than our ways and His thoughts than our thoughts, and the solution to our problems—more glorious than we could ever have imagined or planned—will be our triumphant reward.

The road to Calvary was "strait" and narrow and steep, but it led to the greatest victory of all time through the humility, the obedience, and the supreme self-surrender of the Son of God.

What Purpose?

Alice Craig Redhead

Why am I here, O Lord, why am I here?
What purpose lies ahead, beyond that hill?
By running faster may I cast out fear
And rid myself of every mortal ill?

What knowledge waits for me in hour of prayer,
What truth awaits if silence may be mine?
Oh, may I hope to find You waiting there
To point the way, the upward path divine!

Fulfillment lies within the questing heart,
For God is ever close to those who call:
"Lo, I am with you always," not apart;
He sees the sparrow or the raven fall.

I shall accept the message fully given.
Mine is the choice and mine the inner power
To open gates that lead to earthly heaven;
For He is my companion every hour.

Take Your Time

KATHLEEN W. WELCH

As I SIT HERE WRITING I can look out of m window and see the buds just turning gree on the trees. Each day there is a little mo green showing. The same with the early spring flow ers. Slowly but surely they are working their way t through the soil toward the light. Nature takes h time. It is worth noticing that all is done quietl peacefully, according to a divinely ordered proces Whoever saw or heard of a hurrying flower or bustling tree! Does the sun ever become hurried confused about its rising or setting? Do the tid hasten their ebb and flow? Do not the seasons fo low one another quietly, almost imperceptibly? W mortals may learn much from the ways of natur Nature teaches us to take our time. We bustle arou from task to task and from pleasure to pleasur allowing ourselves to become fatigued and harasse by the pace and pressure of daily living. It is we to pause at times and ask ourselves, "Why th hurry? Am I accomplishing anything worth whi by this feverish living? What is my goal?"

Recalling the character and life of Jesus, one impressed by His serenity and calm, His unhurrie handling of the problems presented to Him. Eve though surrounded and pressed by troubled huma beings making constant demands on His time an attention, He took command of each situation an handled it with quiet, assured wisdom, not allow

ing Himself to be pushed or pressured. Jesus well knew the importance of a calm approach to life and its problems. He knew that spiritual power never comes to a confused mind; can never flow through cluttered thought, or make itself felt through strained nerves. That is why He so frequently went off alone to some quiet place to commune with His Father and to renew and replenish His strength and healing power from the universal source.

In these days of hurry, bustle, and high-tension living, it is well to remind ourselves that we do not live in time but in eternity; that the main purpose in life is growth—in love, in wisdom, in understanding of God, of ourself, and of our fellow men. This growth cannot be forced or hurried if it is to yield permanent gain; it has to unfold. We must remember that we have all eternity in which to grow and become more like the Way-Shower. True age is not reckoned in years, but in spiritual unfoldment. Each flash of spiritual insight adds to our soul growth, but this insight cannot come to us if we allow ourselves to be hurried along through the days, never giving ourselves time to listen to the "still small voice."

Take your time! Keep your attention on spiritual, eternal values. In his essay "Experience" Emerson says:

> It takes a good deal of time to eat or to sleep, or to earn a hundred dollars, and a very little time to entertain a hope and an insight which becomes the light of our life. We dress our garden, eat our dinners, discuss the household with our wives, and these things make no impression, are forgotten next week; but, in the solitude to which every man is always returning, he has a sanity and revela-

tions which in his passage into new worlds he will carry with him.

In one of his earlier sermons "The Genuine Man" he says:

God would have you introduce another standard of success than that which prevails in the world. When you go home at night and cast your thoughts on your condition, fix them upon your character; instead of asking whether this day has made you richer, or better known, or what compliments have you received, you shall ask—Am I more just—am I more useful—more patient—more wise—what have I learned—what new truth has been disclosed to me? Then you will have an interest in yourself. You will be watching the wonderful opening and growth of a human character, the birth and growth of an angel that has been born, but never will die—who was designed by his Maker to be a growing benefit to the world, and to find his own happiness in forever enlarging the knowledge, multiplying the powers, and exalting the pleasures of others.

Take your time! If you wish to check up on yourself to find out how much you live in time and how much you live in eternity, ask yourself some of the following questions. How often do I take time to watch a beautiful sunrise or sunset? The beauty of a sunrise or a sunset is an eternal thing. How often do I stand under the stars at night and let their peaceful loveliness sink deep into my mind and heart? How much time do I give to the contemplation of growing things, observing the work of the Creator in bringing forth beauty and good food from the invisible into the visible? How much time do I give to loving, unselfish friendship, and to the patient, wise, and loving "unfolding" of the minds and hearts of little children? How much time do I give to quiet

meditation on the goodness of God and to thanksgiving for all His blessings? These are just a few of the eternal values of living that we may take along with us into eternity; and wise indeed is the man or woman who realizes their importance.

Someone has said, "Make your mind be quiet; how else can you hear your heart speak?" I would say rather, make your mind and all your senses be quiet so that you may hear and see and feel with your soul all the eternal beauties of Spirit around and within you. Refuse to be drawn into the confusion of others; do not allow yourself and your days to be governed or influenced by worldly opinions and superficial conventions. "Come out from among them, and be ye separate." You are an eternal being living in an eternal universe. Identify yourself with this truth and your days will be happier, more peaceful, and much more productive of good. Let us pray each day in the words of one of the most beautiful hymns ever written:

Dear Lord and Father of mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

* * *

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

God created man "a little lower than the angels." He bestowed upon him the gift of life to mold in any way he chooses. Man may live his life insig-

nificantly—hurried, confused, his days filled with "the things that perish" and his human self and material laws allowed to take complete control—or he may live it hand in hand with God with graciousness and dignity, his human self in the background. When man can truly say with pride and gratitude, "I and the Father are one," and can go ahead and live this great Truth, then indeed is he important to God, his life takes on dignity, and he and all that he is becomes important to the smallest detail.

PAUSE

Amid the day's distracting haste and noise
Pause you in mental silence for a while,
To be alone with God and thus exile
Your restless cares, regain your strength and poise.

And in the secret watches of the night
Commune with Him, for He is waiting there
Within your heart; and soon your every care
And fear and doubt will wing their way in flight.

For always in the hush, the silent hour
Does He reveal Himself, not by His laws
But by His love. So daily, nightly, pause
To be restored by His own grace and power.

The silent pause with Him! It is the leaven
To lift the spirit and to give release
From life's discordancies to joy and peace.
An hour with God is an ascent to heaven!

—*Mabel Hatton Marks*

Think of God!

MARY L. KUPFERLE

THOSE OF US who are beginning to accept the truth that God is the infinite and eternal source of our health, happiness, and success sometimes wonder how we can become better acquainted with the Father of all in order to manifest these good things here and now. We are willing to work with God to prove the reality of good in our life, but we do not understand how to go about it.

The very first step toward acquaintance with anything is taken by our thinking about it, so if we would become acquainted with God we must think about Him. This is simple, but it is not easy. One day we are thrilled with inspiration and awareness of a loving presence and our heart sings, "Now I know how it feels to think of God." The next day however the inspiration has faded and, our soul's song forgotten, we impatiently complain of our inability to understand the Father, much less work with Him.

If we could accurately check the time we spend thinking of appearances contrary to the nature of God, good, we would see why our companionship with negation comes more easily than our companionship with good, why it seems so much easier to work with falsities than Truth.

As an example of this, some time ago I went through a period when depression seemed to persist in my consciousness, when words and phrases and

prayers so loved, so helpful previously seemed to mean nothing to me, when hours spent in earnest effort to meditate upon the Truth I knew seemed to fail and to leave me only with a greater feeling of frustration. After many weeks had passed I finally realized that instead of working with God I had spent most of the time trying to "work God" into the problem. Busy dealing with human reason and the intellect, worrying about material cause and effect, thinking about the problem, I had been left no time to simply "think of God."

As I relaxed from the effort of "working" and opened myself only to the thought of the Creator, something within seemed to say: "Remember, the Master never sought the cause of His followers' failings, never questioned them in order to locate any seeming disorder, never dwelt upon the appearance of things, but always depended only upon the nearness of the Father, His perfection, and the perfection of His creation. Why then try to figure out or work out that which seems wrong? Arrangement, solution, upliftment belong to God, not man." Let us therefore stop all effort at rearranging conditions, things, appearances that seem formidable, and think of God! Let us stop all frantic effort to right a complicated situation, stop making personal plans for those who need help, and think of God! Let us stop working so constantly with the problem, and think of God!

Recently a testimonial about answered prayer was given over the radio concerning a woman caught to her waist in quicksand. Just as she had given up hope of rescue someone seemed to say, "Be still, and know!" Looking all about, she could find no visible

sign of help. Then she understood the source of her strength, the Christ of God within, and managed to draw herself quietly, calmly toward solid ground and safety once more. We have been given the advice "Be still, and know" because we need this advice. We need to still the clamor of anxiety and confusion, the clamor for understanding of negation, and only know our God, our Maker.

When we cease struggling with the problem, become still enough to think of and know God who is within us, the problem will dissolve. Again and again we must remind ourselves that the Way-Shower performed His work without the help of diagnosis, without description of symptoms, without understanding of the reason for negative physical appearance. He found no need for explanation or clarification of the nature of seeming ills. He worked only with God. In every one of His instructions to us regarding prayer He recommends above all else thinking of God, He emphasizes beyond all else the importance of God.

What is your problem right now, beloved? How does the number of times you have thought of it, its appearance of cause and effect, compare with the number of times you have thought of God today? As soon as the weight of our thought about God overbalances our thought about negation, our good will become manifest. Greater understanding of a problem, no matter what the problem may be, will not serve to help us to understand God more readily, to work with God. Only by thinking of Him, by returning to Him again and again in consciousness, shall we be able to work with Him.

Still our impatient hearts may cry: "But this habit of thinking of God is so slow in developing. I want to know the source of my good now!" This is a natural protest, and it arises within all of us who want to claim our heritage as God's son and heir. But the whole step cannot be taken in one immediate realization, for we have willfully traveled afar in consciousness from the Father's house, and divine awareness must be regained in diligence and patience.

Suppose we wanted to renew a friendship with someone we knew years ago. Would we expect to know once more in one short moment at first meeting the entire nature of that person? Would we expect to regain that relationship without further visits with him, without devoting time and thought to him, to his ideas and interests? Of course not! Neither can we expect to regain awareness of the divine relationship between ourselves and our heavenly Father except by living with Him in consciousness, by thinking of Him, of His nature, and of His Fatherhood to us.

In speaking of the wonderful awareness of the presence of God, of the accompanying joy, fulfillment, and inspiration, a Truth teacher said to her listeners, "How I wish I could simply hand it to you!" But we cannot attain the sense of at-one-ment with God directly through another's heart, for it must arise within our own, through our own desire and seeking. Even the greatest of all men, the Master Himself, could not hand His glorious gift of unity with God to those He loved best of all. He could only inspire and lead His followers until they, of themselves and for themselves, accepted His teach-

ings, and began to think of God and know Him.

Some months ago I was led into a form of educational work that immediately required considerable work, involving the arranging and handling of meetings, working with adults and children, weekly rehearsals, seemingly endless details of all kinds. Overemphasizing my personal responsibility and forgetting that God is always the director and promoter of right action, I at first found everything extremely difficult. It was hard to secure the needed assistance, the proper persons to take part, the right time and place for meetings.

Discovering I was not working with God at all but with dozens of complications, conditions, objections, personalities, I finally "unloaded" the entire burden upon the Father, acknowledged Him as the supreme arranger of all details, as ever present within all persons and things, and acknowledged my willingness to do my part only under His guidance. Almost immediately everything changed. An experienced and responsible young woman walked into the office to offer her services. An inspiration came to us to call on a local teacher for advice in securing young people to help in our radio programs, and the response was enthusiastic and gratifying. Order and system replaced confusion and weariness as everything fell into place under God's supervision.

The ease with which all this was accomplished filled me with wonder and humility, and I thought of the answer a little fellow once gave when asked what he considered the most wonderful thing about God: "How He can make everything out of nothing!" Order out of chaos, strength out of weakness,

plenty out of lack! As we begin to think more and more about God, and less and less of our personal inability and insufficiency, we shall realize that the answer to our questions, the fulfillment of our desires, the solution of our problems, is brought forth out of nothing. We shall realize that in spite of the substantial-looking appearance of evil, the most substantial thing in all the universe is faith in God, good. We shall find that out of nothing comes the most perfect manifestation of radiant health, out of nothing comes the most abundant supply, out of nothing comes the most glorious evidence of well-being and happiness!

Let us not condemn ourselves for not understanding the ways of God, how He can "make everything out of nothing," for our inability to know and see Him even after earnest prayer and seeking. Our awareness of the presence of God grows only through persistent and faithful day-by-day practice. We shall be able to understand and love our Father more and more as we continue to think of Him.

Brother Lawrence, who lived so beautifully in the presence of God, recalls in his letters to a friend how frequently in the beginning of this exercise his mind wandered from the holy presence. He says, "I found no small pain in this exercise, and yet I continued it, notwithstanding all the difficulties that occurred, without troubling or disquieting myself when my mind had wandered involuntarily. I made this my business as much all the day long as at the appointed times of prayer; for at all times, every hour, every minute, even in the height of my business, I drove away from my mind everything that was capable of

interrupting my thought of God." In this manner the presence of God became a habit, natural to him; and in this same manner only—by returning again and again to the thought of God—can we live once more amid the wonderful realization of good, regain the relationship of Father to son and son to Father that is our inheritance and birthright.

Never forget, beloved, that in spite of our self-inflicted ignorance of the presence of God, He is nearer than breathing, nearer than hands and feet. He is eternally with us, awaiting our acceptance of Him as our life and strength, joy and love. He loves us and approves of us always in spite of our failings, for He sees us only as His glorious and perfect creation, expressing His glorious and perfect ideas.

God's greatest desire is for continually greater and greater expression of Himself through you and me, His children. Let us begin now, today, to accept Him frequently in our heart by thinking frequently of Him and His goodness. As we do so we shall find that the thought of Him abides within us more and more easily and beautifully, we shall find that He is our closest and dearest companion, our wisest and most efficient guide, our unfailing source of all the good we can imagine; for indeed He is our Father, our Creator, our all!

Thou art the substance of food, the purity of water, the vitality of air. We praise, we glorify, we magnify Thee, by appropriating these all in Thy name.

—SELECTED

Acting and Becoming

ANNIE S. GREENWOOD

WISE USE of the imagination followed by suitable action has much to do with bringing the answer to our prayers, the fulfillment of our longings. When we train ourselves to think and act as if the desired possession were ours we start it into manifestation. If we accept the truth that a satisfactory adjustment is being made and do as we would do if we could see it taking place, it is made. Believing in better health and then engaging in physical activity that would accompany it will bring it. We restore harmony when we act as though it already existed. To believe in any longed-for good and to act accordingly hastens its arrival. Someone has put it tersely in these words, "When we act as though we were we find that we become."

Instead of dismissing this statement as the result of mere wishful thinking, let us look into it with unbiased mind. Man has a natural and worthy longing to become wiser, more capable, to have his own individuality more fully expressed, to be more intelligent, interesting, influential, stable, reliable, successful, prosperous, to live up more nearly to his best self. Any one of these longings is a worthy one, and whatever will help him attain it should receive his attention. Man's dissatisfaction with himself is a divine dissatisfaction. It does not permit anyone to be completely satisfied with himself and is therefore one of his greatest blessings. It is the urge that for-

ever pushes us on and up in every department of life. If we ever feel that we do not need to make any further progress we may know that we have reached stagnation. We should therefore be deeply thankful for knowing that we are not yet so good as we ought to be. That leads to betterment.

The next step should be to reason out what is needed to bring about the finer development toward which we aspire. Sometimes this is instantly apparent; at other times it may require some thoughtful consideration. Always it involves action on our part. It is common knowledge that the man looking for a good position should appear as though he were worthy of it. Neatness, good grooming, a general air of prosperity and self-assurance are necessary if he is to be successful in making the right impression on prospective employers. The impression he makes on himself is of double importance. It builds morale, without which it would be almost useless to expect the kind of position he wants. Especially helpful in developing this important inner conviction would be the regular use of optimistic, dramatic, confident declarations, such as this:

"Exactly the right place will be made known to me, and I am capable of filling it successfully. The Father is guiding me to it."

So fortified, he carries into his search for work the attitude that assures results. If greater prosperity is his special ambition, he needs outwardly to present an appearance of well-being. Inwardly he needs the strengthening, encouraging awareness that is cultivated by some such statement as this: "I am prospered because I believe in my prosperity."

The words themselves are not what counts; it is the consciousness that they develop that is important. That consciousness influences his appearance, his bearing, the tone of his voice, and therefore the way he affects others; makes them believe in him and co-operate with him for mutual good. It increases his friendships and opens up opportunities that he might otherwise never have known. We all need to remember the statement "When we act as though we were we find that we become."

As such becoming is our goal, it is wise for us to take whatever steps are necessary to reach it. The Bible puts it this way: "Commit thy works unto the Lord, and thy thoughts shall be established." It is intelligent, well-directed action (works) that brings to pass what the worker has been thinking and wanting.

Such action, the outer expression of the inner determination, is especially necessary in overcoming loneliness and illness. Particularly when a deep depression has taken all the sunshine out of life, this is true. We are tempted to nourish the dark mood. We seem possessed by a morbid desire to wallow in our misery. Certainly we are not at all happy, and it seems foolish to act as though we are. That, we argue, would be mere pretense. Even so the very pretense will readjust the facial muscles and will compel more pleasant thoughts, and these thoughts will result in suitable action.

Just as soon as we begin to do something that is happier than our miserable thoughts, we shall start to feel better. This is particularly true if it is something kindly or something helpful to others. Dwell-

ing on our difficulties, no matter how great they are, is simply being sorry for ourselves, and that is something we cannot possibly afford.

It takes courage and self-discipline to change our thinking processes when all seems to go wrong. We may not be very successful in doing so. That is why action is so important. If we are to attain the becoming that is so desirable, we must "act as though." Attitudes and action are both necessary, but very often we have to begin with action. That takes the mind temporarily off the negative thinking, and soon channels it into happier grooves.

Doctors agree that in cases of serious illness or injury the recovery lies largely in the patient's will to live. For the time being he may be debarred from bodily action of any kind, but the will to get well soon enables him to be taking some slight action that incites and hastens the becoming.

Whether a man wishes to collect overdue bills, to increase sales, to enjoy a wider range of friendships, to build a finer character, to live more happily with his family, or to get along more harmoniously with his business associates and fellow workers, he needs to wish sincerely for it. Determination to accomplish it comes next, and then appropriate actions must be persistently carried out. To "act as though" leads to the "becoming."

The inner urge prods us to a realization that we ought to be more trustful, loving, and joyous; that we should be more Christlike in every way. Keenly we realize our shortcomings; we are so terribly far below the standard set by Jesus when He said, "Be ye therefore perfect." In whatever respect we lack

perfection, let us begin at once to act as though it were ours. The becoming will become more and more evident!

The divinely given power of imagination is one of our greatest blessings. It enables us to start the right course of action. With it we can decide on the perfection we desire to set up as our goal. Action is what leads to the goal. We have to do our own growing; no one else can do it for us, and specific action toward any goal is a necessary step in reaching it.

We draw to ourselves whatever we persistently think about, desire, believe in, and pretend we already possess, be it a condition, a thing, or a personal attainment. An affirmation that expresses our specific desire is one of the greatest helps in any worthy accomplishment. As a rule it should be worked out by the person using it, for then it is his own expression of his heart's desire and consequently has a deeper significance for him. Almost anyone however will be greatly helped by the daily use of general statements that he can think of as interpreting his own individual requirement. There is great value in joyous affirmations repeated enthusiastically, dramatically, earnestly, regularly for at least five minutes each morning as a preparation for the day. Bodily release from tension ought first to be acquired by means of simple relaxing exercises so that the emotions developed by the happy words may surge through the entire organism more freely. Here are some that would help anyone:

I am alive with God's life and I am filled with His free Spirit forever.

I am fearless, powerful, and free in God's love.

Today I can do and be whatever is necessary, profitable, worthy, and successful.

I am guided by divine wisdom, because I place all my affairs in the Father's hands, trusting in the right outcome.

I am rebuilding my body as the power of God surges through me, and I grow stronger every day as I live in peace and harmony.

I trust in God, believe in my friends, and respect myself.

I dedicate today's activities to the good of all.

I am happy because I believe in happiness.

I am efficient, kindly, considerate of others, and true to my best self.

I go out and act accordingly.

Life's Echo

Always there's singing in my heart,
A thank-you song of love;
It is an ever-present part
Of life drawn from above.
Skies may be clear or covered o'er
With clouds; each morn I start
The day with praise;
My voice I raise
As joy flows from my heart.
I send it out a simple song
Of praise and blessing; when
Back there comes this chorus strong:
"Christ lives in hearts of men!"

—*Kate Strauss Shibley*

Natural Laws Are Divine Edicts

EARL L. SHAUB

As we enter the atomic age we should proceed gladly and in gratitude because of the new knowledge and power that have been given us to use for our betterment. Atomic energy is another demonstration of the bounty and beneficence of the universal Oversoul, which has still more marvelous gifts for us when we rise in consciousness sufficiently to receive them.

The fear that bombs will destroy the human race is absurd. Man did not put the race here and he cannot obliterate it. Life is a manifestation of divinity, and no phase of God can be destroyed. Both the human race and atomic energy are here to stay, and the new power can be of tremendous service to humanity.

As we study the marvels of atomic energy we discover that every phase of it is controlled by natural laws that are so precise and so uniform that they compel us to believe that they were established by a supreme intelligence and therefore are divine laws.

This is not true of atomic laws alone. It is true of every natural law that we know anything about. Everything in the realm of nature, visible and invisible, gives evidence of being the outworking of divine ideas.

This leads to the definite conclusion that God is the one great scientific fact, that all spiritual laws are natural, not supernatural, and that all so-called natural laws are divine edicts.

Scientists have made marvelous strides in discovering natural laws, and these discoveries have revolutionized man's way of life on earth and raised his standard of culture and living beyond the imagination of kings of old. But with all we know we still have a lot to learn and a long way to go.

While some scientists and philosophers see a universal mind at work to influence natural phenomena, others seek material or mechanical causes and still wonder why these laws work; why chemicals, electricity, atoms, always behave uniformly under the same conditions. They know the equation of the law of gravitation, for instance, but still wonder what makes the apple fall.

Many who study God's will in church on Sunday apply it to morals only and fail to see that the same divine will is at work in their growing crops and their turning wheels on Monday.

The line between physics and metaphysics is so thin that the two can be correlated, and then we find that superconsciousness pervades everything and is the substratum of all natural phenomena. Then we get a conception of Spirit creating and operating in the material world in a perfectly orderly manner, and we see that the natural and the supernatural are identical.

Einstein, who has delved as deeply as anyone into the mysteries of the universe and who has been called an atheist, is one who has no inhibitions about divinity. He said:

"My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our

frail and feeble minds. That deeply emotional con viction of the presence of a superior reasoning powe which is revealed in the incomprehensible univers forms my idea of God."

A better understanding of this superior reasonin power would result in a decisive betterment of th human race. The seers and the prophets of the age have given us considerable enlightenment on thi vast subject but their revelations were mostly emo tional and dealt principally with ethics. But with al that they have taught us, we certainly cannot pre tend that we know all there is to know about th love, wisdom, justice, vitality, and power of the cos mic mind of which we are manifestations.

Perhaps a more scientific approach to a study o universal Mind would yield a better understandin of His laws and enable us to live in closer harmon with them on the physical and mental as well as th spiritual plane. A general realization that God is th prime scientific fact of the universe would result in accelerated human development.

It was this supreme mind that created the energy and substance that are equivalent and interchange able since matter and energy are merely aspects of the same thing. All created things are the products of intelligence applied to energy and substance.

Hence all the objects and forces in the earth and the stars emerged from Divine Mind, are products of divine ideas and are throbbing with the essence of this intelligence and power.

God's thoughts, constant and active, are natural phenomena.

Every chemical reaction, every mathematical

equation, every astronomical insight, every law of physics, every biological process, every sound economic practice, every leaf on the tree, every stone on the hill, every cloud in the sky, the speed of light, the functioning brain, the bird on the wing, as well as everything that happens proclaims the laws of nature and of God.

Everything is the product of divinity and is endowed with life and mind and other divine attributes after its own kind.

God speaks to us from everywhere, from the grass at our feet to the stars in the sky, no matter in which direction we turn our head. Moses saw Him in the burning bush just as men have always seen Him in every flowering shrub and every other natural phenomenon if they are sensitive enough to know what they are looking at.

Every law of nature, whether on the physical, mental, or spiritual plane, is a divine edict.

Every scientific discovery is another divine revelation.

The more we learn of science the more we know of God.

As children we were taught that the Ten Commandments were handed down by God. So were the laws by which every phase of the spiritual, mental, and physical realms of the universe are governed. Although these laws have always been in effect, it was some time before mankind grasped the truths embodied in the Decalogue, before Euclid systematized the principles of geometry, and Newton discovered the law of gravitation. Many more spiritual and physical laws exist and will be "handed down"

to minds that seek and are alert to grasp them.

It is inspiring to realize how the laws of natur are revealed to the persistent scientist in his tes tube and laboratory, through his microscope an telescope, and how they can be applied to make lif more pleasant and profitable. Additional spiritua laws from which we can benefit will likewise b revealed to the persistent inquirer.

"Seek, and ye shall find."

Everything we do, even the simple act of walk ing, must be done in accordance with unchangin law if it is done right or at all.

Architects, bridge builders, engineers, electri cians, designers of tools and machinery, chemists mechanics, physicians, bankers, even cooks and bak ers, everybody who works with substance or energy directly or indirectly, must apply definite and eterna principles if their products are to function and endure.

So the more we learn of natural laws and the mind that promulgated them the better for us and our welfare, for the fundamental mind of nature operates in the affairs of men as well as in the universe at large.

Accidents? Incidents? Nothing just happens.

Direction far above human intellect is everywhere apparent. The power that holds the planets in their orbits attends to the needs of all. It prompts plants to send forth roots for moisture, tendrils to seek support, thorns to fend against danger and leaves to drink in the sunshine. It controls the beat of the heart, the rhythm of the lungs, the assimilation of food, and birth itself.

The proud human race could not survive two seconds if this loving and sustaining influence were withdrawn. Though we may lack the capacity to grasp the full meaning of some of the deeper spiritual truths, we should at least think of all spiritual phenomena as being real and natural, as real and natural as the chair in which we sit.

Too many think of spiritual phenomena as being vague, mysterious, ghostlike, and supernatural, with little or no direct bearing on our everyday business affairs. Too many put their Sunday-school lessons away for the week with their old-fashioned Sunday hats and "go-to-meeting" clothes.

As man studies the deeper facts of nature he comes to a better understanding of the Deity and His ways and learns to conduct his life according to the higher edicts. It is not through the manifestation of the Oversoul by its works though that men get their best understanding of divinity but through their contact with divinity in their souls.

Since all creatures are manifestations of divine ideas it is true that man is made in the image and likeness of his creator; made as he is imaged, imagined, in Divine Mind, endowed by Divine Mind in potentiality with all the Godlike qualities.

This gives him the power to think and enables him to be a creator to the extent that he exercises dominion over his thoughts and emotions, over his creative faculties.

Being expressions of the all-wise and universal Spirit of life, we are run through with a vital spark that guarantees immortality amid all apparent changes and that makes possible our progress forever.

I Have Proved God

R. H. GRENVILLE

Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

I HAVE PROVED GOD, not once but many times over. Like the disciple Thomas Didymus I have touched Him and found Him real.

I have proved God as justice.

Several years ago my husband and I received an overdue notice for taxes that I knew I had paid. It was not for the full amount, but for the final installment—about twenty dollars.

The "receipt" for this payment was on file in our household. I put it in my purse so it would be ready in the morning, little knowing what was in store for me.

I must explain at this point that when this particular tax is paid, the tax statement is made out in one department and payment is made in another. The actual receipting is done by the cashier when payment is made.

I presented my statement or "receipt" to the cashier and was astonished to have it returned to me. "This is just a statement of how much you wish to pay. It has not been receipted," he told me.

I stared at him in bewilderment; I clearly recalled having paid this very man. Previously my husband had seen to the payment of the taxes, and I had not

thought to scrutinize the "receipt" when it was returned to me. I explained as much to the cashier, asserting that I knew payment had been made.

"If it had," he replied, "the statement would be stamped. I imagine you just slipped the form into your purse after it had been made out and forgot about it."

Did I imagine it, or was he implying that I had tried to "pull a fast one."

"What is the date this payment is supposed to have been made?" he inquired as I continued to stand there, gripped by perplexity and indecision.

The date? I couldn't remember the date.

"Some time around the end of August," I told him.

"That isn't very definite, is it?" he replied, now openly skeptical.

I left the office in something of a daze. Of one thing only was I certain. I had paid that bill! It had been too big an item at the time to permit me to imagine I had paid it. Twenty extra dollars on hand would have been a household event. Suppose I couldn't prove it had been paid—and it certainly began to look as if I couldn't. What then? Would it have to be paid twice? My thoughts stampeded in panic. I arrived home and began preparing lunch, scarcely conscious of what I was doing.

Not until late afternoon did my frantic thoughts slow down enough to permit a ray of light, a breath of peace, to penetrate into them. I had paid that bill. I had done the right thing. Surely there must be some way to make right prevail, to permit it to assert and reveal itself. For the first time my thoughts drew

God into the picture—"a very present help in trouble."

God, I knew, is justice. He is also omniscient mind. A surge of relief swept through me. Why, God knew I had paid that bill! Not only that; He knew how the mistake had been made and what must be done to uncover it.

I cannot begin to explain what relief that thought brought me. My thoughts had been running hither and thither like frantic hounds, trying to pick up the trail of an elusive quarry. I would call them off and rely on God for guidance. Instantly all sense of fretting and panic left me. I relaxed, knowing that the problem was in good hands.

That evening I told my husband what had happened. He was naturally concerned. At that time we were living on a very small part of our income, the bulk of it going to meet obligations and pay off a mortgage on our home. Twenty dollars was no small item to us in those days.

My husband recalled the day I had made the payment, remembering with what jubilation I had punched the receipt and put it on file.

"You paid a utilities bill at the same time, didn't you?" he asked.

Something—a flash of light, a ray of pure understanding—made everything clear.

"Why, yes, that's it!" I exclaimed. "I made both payments on the same day." I rushed to the file. There was the utilities bill, dated the third Monday in August. Instantly I knew what had happened. The cashier had handled both my utilities bill and my tax bill, but somehow had stamped only one.

The next day I presented myself at the tax office with the fresh evidence. The cashier scanned the receipted utilities bill and admitted that, on handling two bills at the same time, he might have stamped only one of them.

"At least you know the date," he said, and suggested I visit the accountant's office. "If you made payment on that day, and received no receipt for it, it may show up on the records as an overpayment."

I found the accountant a pleasant and obliging person. He listened carefully to what I had to say, noted the date on the receipted utilities bill and opened a thick ledger.

The record for the third Monday in August showed an overpayment of nineteen dollars and some odd cents. The accountant smiled. "This seems to be it," he said.

"But it is less than the amount," I began. He grinned. "Evidently our cashier drops a little money occasionally as well as picks it up. The amount is close enough to convince me it was paid in by you."

He accompanied me to the cashier's office and that individual, with obvious relief, marked the account paid.

I went home in a packed wartime bus. People pressed close to me on all sides, but God was closer than any of them. I had proved Him! I had called out to Him in my trouble and He had answered, "Here I am."

I have proved God as richly and as fully in other ways too.

I have proved God as wisdom.

When my head has seemed utterly devoid of

ideas; when I have been brought up short by some difficult or unfamiliar task I have appealed to Him and received the help and inspiration I needed. It is my custom to ask God what He wants to have written and to follow any guidance that seems to come from the indwelling source. Results have been remarkable, carrying me forward in a direction and at a rate I would not have believed possible in earlier years.

"This manuscript is exactly what we need for such-and-such an issue" is a frequent editorial comment.

I have proved God as supply. I can think of no occasion when, relying fully upon Him for any needful thing, I have failed to receive it or its equivalent.

I have proved God as health. I wholeheartedly believe God to be the supreme source of vitality and renewal in the body, its sustainer as well as its creator.

When my first child was but a few days old I was visited by a pessimistic relative who regarded me and my offspring somewhat sadly. "The first thing you know he'll be having whooping cough," she predicted. "You had it when you were only six months old. Nearly died of it."

Fear must have shown in my face, for she attempted to reassure me. "Oh, well. They've all got to have it sometime, and you might as well get it over with early."

After she had left I lay back weakly on the pillows and surveyed my son. How small, how frail that little scrap of humanity looked! The recent

gloomy predictions hung in the room, filling me with rising terror. A long list of childish and not so childish diseases wound serpentlike through my mind. The chill fingers of panic touched me, but only just. Almost at once my natural optimism asserted itself. Good heavens, what could I be thinking of, letting my thoughts "go slumming" like that?

I was new in the study of the Unity teaching at that time but enthusiastic and full of strong convictions, as I still am. I had read Clara Palmer's wonderful book *You Can Be Healed* and remembered what she had written for parents and the guardians of young children: "Let us work together to free the race from epidemics, to lift from babies and children the yoke of diseases commonly associated with childhood. Let us turn thumbs down on mumps, measles, whooping cough and the like, and know for our little ones, and teach them to know, that God is their health. Let us call forth, in the name of the Son, the perfect life and wholeness of our Father-God."

I looked at my son where he lay peacefully sleeping. Tiny? Frail? Why, the strength, wholeness, and vitality of Spirit were a part of him! I resolved then and there not to bind him in the swaddling clothes of fear and anxiety. I would remember that he is God's child as well as mine.

Today my son is nine years old. My daughter is three years younger. Both are typically healthy, energetic youngsters. Each has had but one "childhood disease" and that mildly. Neither has been vaccinated or inoculated at any time. They have their scratches and tumbles and occasional colds, but the idea of

God as their health is one with which they were made early familiar, and they rely upon Him naturally and easily, as children do.

I do not record this to dissuade parents from having their children vaccinated. The Unity teaching does not interfere in the field of public health, but it does teach us to look to God first and then to man as God directs. I have sought divine guidance in the care of my children and have tried to follow such guidance. The guidance another receives may be different from that which I receive, but if it comes direct from the Father he need have no fear of following it.

My experiences in proving God were beautiful and rewarding, but they are by no means unique. They are no more than God intends each one of us to have each day in overflowing measure.

Sometimes I still try to handle things my own way. Occasionally my willful human self takes over. Then I do not prove God but only how unreliable and vulnerable I am without Him.

To prove God I must treat Him as a living reality, not as a myth. I must trust Him enough to let Him take over completely; to do what I am led to do and—which is harder—to refrain from doing anything if Spirit so leads.

All of us prove God on occasion. Most of us—even those who do not consider themselves particularly religious—can remember one eventful time when a prayer was answered. On looking back we realize that those occasions usually involved some dramatic or pressing matter or some problem in whose solution human help was out of the question.

We have thought that God hears us on these oc-

casions because of the magnitude of our problem, but that is not quite true. He helps us because the magnitude of our problem leads us to make an unquestioning and complete acceptance of His help. When we turn to God sincerely—as we would turn to some human being whom we love and trust—He comes to meet us much more than halfway.

"Prove me now herewith." Yes, prove Him now, here, in the place where you are. Prove Him as love, life, justice, abundance, and joy, as any or all of His holy attributes. There can be no richer, no more rewarding experience.

Golden Aftermath

Irene Stanley

She broke the costly alabaster vase;
She poured the priceless perfume on His feet,
And though its sweetness, rising, filled the place,
Where sat the Pharisees with Him at meat,
It could not penetrate the fumes of wrath
Emerging from their sullied springs of thought
Suggesting, not love's golden aftermath,
But food that his rare ointment would have brought.

He saw the meaning of her fragrant deed;
He knew this was her life's transcendent hour,
The pure fulfillment of her spirit's need
Of faith and gentleness, the perfect flower!
Hers was the passion of a soul so great
With love it could not pause to calculate!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, May 7, 1950

UNITY SUBJECT—*Remaking Our World.*

INTERNATIONAL SUBJECT—*Moral Decline.*—Hosea 4:1-9; 6:1-3; 10:12, 13.

1. Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land.

2. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood.

3. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and the birds of the heavens; yea, the fishes of the sea also shall be taken away.

4. Yet let no man strive, neither let any man reprove; for thy people are as they that strive with the priest.

5. And thou shalt stumble in the day, and the prophet also shall stumble with thee in the night; and I will destroy thy mother.

6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children.

7. As they were multiplied, so they sinned against me: I will change their glory into shame.

8. They feed on the sin of my people, and set their heart on their iniquity.

9. And it shall be, like people, like priest; and I will punish them for their ways, and will requite them their doings.

1. Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2. After two days will he revive us: on the third day he will raise us up, and we shall live before him.

3. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth.

12. Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground; for it is time to seek Jehovah, till he come and rain righteousness upon you.

13. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; for thou didst trust in thy way, in the multitude of thy mighty men.

GOLDEN TEXT—*My people are destroyed for lack of knowledge.*—Hosea 4:6.

SILENT PRAYER—*Knowledge of God is my great desire, and I claim it as my birthright and my heritage.*

The purpose of education is the acquisition of knowledge and wisdom. However secular knowledge rather than knowledge of Truth or of God occupies to a high degree the thought of educators, parents, and pupils alike at the present time. This is well, but the fact that the instruction in the public schools is secular and that reverence for God and His laws is not taught has resulted in a lack of consciousness of

God, which teaching should be developed as a fundamental part of character training.

Lack of knowledge of the good opens the way for a host of negations to creep in. With too little "truth, nor goodness, nor knowledge of God in the land," the opposites of these good gifts immediately appear. "Swearing and breaking faith, and killing, and stealing, and committing adultery" tend to become rife. The remedy is in part nonresistance. We are not to fight evil. That is not the way to reduce it. "Let no man strive, neither let any man reprove." To fight evil causes it to marshal its forces and to increase in strength and might. In such a situation everyone stumbles, and no one has any confidence or sense of security left.

As the divine law is forgotten generations to come are deprived of knowledge of it. After a period of such Godless living and thinking a reaction is due, and those who have suffered from sense consciousness are among the first to respond. On a journey we correct a wrong turn by turning back and taking a different route. In life the same principle applies. A wrong course of conduct requires for its correction a change of thought and a corresponding change in conduct. Repentance consists of these two fundamental changes rather than of sorrow and contrition, both of which are negative and destructive of true progress on our part.

Disobeyed, the divine law reacts on the wrongdoer as punishment. This is not because God is vindictive but because no one can violate his divine nature without paying the penalty. As a person obeys the law of his being he prospers and grows healthy

and happy. Jehovah "tears down" in the sense of penalizing departures from the law and "heals" through a rewarding of obedience to the law.

Returning and rest therefore become a person's first duty and privilege when he has mistaken the way and wandered away from his own good. His return is made through the activity of the I AM, which is represented in this lesson by Hosea. The meaning of the name Hosea is "salvation," "deliverance," "help." We realize deliverance and salvation through the right use of the I AM.

"Take with you words, and return unto Jehovah." Words are useful because they express thought. The chief thought in this lesson is that of divine love, which acts to bless and prosper. "On the third day he will raise us up, and we shall live before him." The third day denotes fullness of restoration embracing body, soul, and spirit. The resurrection of the Christ is the outpicturing of this fullness of restoration.

To "follow on to know Jehovah" suggests patient practice of the presence of God through meditation, affirmation, and prayer, together with living that accords with these. Nothing can conceal the working of divine law in our life. It is as sure as the dawn of day and as self-evident. "His going forth is sure as the morning."

The conscious presence of God in the heart is as blessed as rain to the parched earth. Like "the latter rain that watereth the earth," the love of God comes into mind when needed and summoned. God is ever accessible to man, while man is absolutely dependent on God.

The first step in seeking God and cultivating awareness of spiritual values is doing right for right's sake, the simple practice of kindness to all living things. "Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground." Denial of false, erroneous ideas breaks up the fallow ground of unused faith in God. We remake our world by learning to trust in the power of the invisible God at the heart of life.

QUESTIONS

1. When consciousness of God is not developed in children as part of their fundamental training, what negative conditions take its place?
2. Why should we not resist evil?
3. In what does repentance consist?
4. How does God "tear down" and afterwards "heal"?
5. What does "the third day" represent?
6. How do we "follow on to know Jehovah"?
7. What is the first step to take toward seeking God?
8. What is our "fallow ground"?

Lesson 7, May 14, 1950

UNITY SUBJECT—*Divine Love.*

INTERNATIONAL SUBJECT—*God's Forgiving Love.*—Hosea 11:1-4, 8-11; 14:4-9.

1. When Israel was a child, then I loved him, and called my son out of Egypt.

2. The more *the prophets* called them, the more they went from them: they sacrificed unto the Baalim, and burned incense to graven images.

3. Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them.

4. I drew them with cords of a man, with bands of

ove; and I was to them as they that lift up the yoke on heir jaws; and I laid food before them.

8. How shall I give thee up, Ephraim? *how* shall I cast hee off, Israel? how shall I make thee as Admah? *how* hall I set thee as Zeboiim? my heart is turned within me, ny compassions are kindled together.

9. I will not execute the fierceness of mine anger, I will ot return to destroy Ephraim: for I am God, and not nan; the Holy One in the midst of thee; and I will not ome in wrath.

10. They shall walk after Jehovah, who will roar like a ion; for he will roar, and the children shall come trembling rom the west.

11. They shall come trembling as a bird out of Egypt, nd as a dove out of the land of Assyria; and I will make hem to dwell in their houses, saith Jehovah.

4. I will heal their backsliding, I will love them freely; or mine anger is turned away from him.

5. I will be as the dew unto Israel; he shall blossom as he lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as he olive-tree, and his smell as Lebanon.

7. They that dwell under his shadow shall return; they hall revive *as* the grain, and blossom as the vine: the cent thereof shall be as the wine of Lebanon.

8. Ephraim *shall say,* What have I to do any more vith idols? I have answered, and will regard him: I am ike a green fir-tree; from me is thy fruit found.

9. Who is wise, that he may understand these things? rudent, that he may know them? for the ways of Jehovah re right, and the just shall walk in them; but transressors shall fall therein.

GOLDEN TEXT—*I will heal their backsliding, I will love them freely.*—Hosea 14:4.

SILENT PRAYER—*The healing power of divine love saves me from the ills and shortcomings of the sense consciousness.*

Some meanings of the word Israel are "rulershi with God," "a prince with God," "who prevails wit God." In these senses the word signifies the state o mind that recognizes in man a son of God, howeve far short he may fall of measuring up to that statu

Our first recognition of our divine sonship is result of our response to Truth. The idea grow clearer in our consciousness as we persist in givin our thought to it, until it ends by delivering us full from bondage to sense claims. "When Israel was child, then I loved him, and called my son out o Egypt."

When a person first recognizes his divine sonshi however he is usually still deep in personal con sciousness, and he turns the inspiration of his new found knowledge to the aggrandizement of the per sonal rather than the spiritual in himself. Thus h goes further from God, the more the prophets (th intuition of Truth) call him.

"Yet I taught Ephraim to walk; I took them o my arms; but they knew not that I healed them." Ephraim represents the will or the positive, affirma tive side of mind, which is allied to the divine wil through the medium of good will, which is its tru expression. In Hosea's prophecies Ephraim seems t represent the impulse toward domination on the par of the will—a headstrong, rebellious tendency. I the absence of spiritual understanding the will i unenlightened and fails to recognize its source. Th life, substance, strength, love, energy, wisdom, un derstanding of God—all the divine attributes—form the sustaining, restoring force of the will as they d of the whole man; but only when we have entere

deep into the heart of Truth can we see the unity of the creative forces at work in our life and cease to put our trust in outer conditions and things (sacrificing to the Baalim and burning incense to graven images).

Hosea describes the yearning quality of the divine love that takes possession of us and objectifies itself through our bearing toward our fellow men. The comforting, uplifting, freeing action of love proves its origin in God. Its power to sustain us through whatever trial may come to us also proves this. Love cannot yield up the will to the demoralizing influence of carnal, material thoughts (Admah). Neither does love release the will to the destruction of the unrestrained sense nature (the Zeboiim). Rather love arouses in the soul such a measure of divine compassion as sweeps away all semblance of evil and restores fully that which was lost.

The I AM is God, not man. This divine entity in man proves its presence by love, not by wrath, and all its acts are just and right. The true Christlike service to God and men comes from "the Holy One in the midst of thee." No one can be forced by the fear of reaping evil to love God and Truth to the extent that these become the all-vital elements in his life. Only love, awakened and realized in mind and heart, can do this. When the love of God is quickened in the heart of a man, he feels himself one with the all-pervading Spirit of God in the universe. As quietly as the flight of a dove comes the realization of his oneness with life, love, perfection—all that is.

To express love objectively often requires conscious practice, but with continued faithfulness in

practice it becomes natural for us to express it, and we are no longer conscious of an effort to do so. "I will be as the dew unto Israel." The beauty and strength of such divine living becomes so apparent to the one who learns to attune his will to love, that he gives forth these qualities from his unspoken thought as well as from his overt actions.

The response of the soul to the conviction that divine love is eternal, unfailing, ever infolding, finds expression in a vow of complete dedication and devotion. "Ephraim *shall say,* What have I to do any more with idols? I have answered, and will regard him."

The wise of heart know that it is right to love others regardless of their response or indifference. The people whose chief desire is to be just and to do right have no difficulty in keeping the law of love. To know God is to love, not to be loved. "God is love," the love that gives, not the love that waits to receive. "Who is wise, that he may understand these things? prudent, that he may know them?" Let him prove the law for himself. It awaits only a trial in order to prove itself.

QUESTIONS

1. What does the name Israel signify for us at the present time?
2. What is the truest expression that we can give to the divine will?
3. How does divine love objectify itself in us?
4. When the love of God is quickened in the heart, what effect has it on the life?
5. Does the outward expression of love always come to us naturally, or does it require effort and practice?

Lesson 8, May 21, 1950

UNITY SUBJECT—*Fundamentals of Right Living.*

INTERNATIONAL SUBJECT—*A Plea for Human Rights.*—Micah 1:1; 2:1, 2; 3:5-12; 6:6-8.

1. The word of Jehovah that came to Micah the Morashtite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

1. Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.

2. And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage.

5. Thus saith Jehovah concerning the prophets that make my people to err; that bite with their teeth, and cry, Peace; and whoso putteth not into their mouths, they even prepare war against him:

6. Therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them.

7. And the seers shall be put to shame, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God.

8. But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9. Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity.

10. They build up Zion with blood, and Jerusalem with iniquity.

11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say,

Is not Jehovah in the midst of us? no evil shall come upon us.

12. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

6. Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old?

7. Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8. He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

GOLDEN TEXT—*He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?*—Micah 6:8.

SILENT PRAYER—*I discharge my duty to God and man by holding myself spiritually upright.*

Plots and counterplots are undeniable proofs of the working of sense consciousness. Whether they are observed in high government circles, in polite society, or in the haunts of the underworld, the expressions of sense consciousness differ only in degree. Their kind remains unchanging: the expression of the lower self.

Victory over the self comes with the developing of a spirit of willing service. The more enlightened the age in which one lives the greater the reason to expect a full measure of public spirit in one's contemporaries. One expects too a system of govern-

ment efficiently administered by loyal and devoted public officials who are representative of an intelligent public interest and public opinion. An enlightened age is one in which the white light of Truth is seen in all that makes a people and their country truly great and powerful.

Each succeeding age is considered the most truly enlightened by the people who live in it. "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. . . . Fill ye up then the measure of your fathers." Lacking spiritual quickening, the race mind remains the same, and habitually justifies its actions by an appeal to public opinion.

We are accustomed to thinking of the twentieth century, especially of the immediate present, as the most enlightened period in the world's history. But when we apply the measuring stick of results to citizenship, to public service, to domestic conditions, to international relations, we are compelled in strict honesty to confess that they fall short of any high standard. Graft and corruption are not new or exclusive products of our time nor of our political system. As far back as the time of Micah they were rampant in governments controlled by unscrupulous men. Violence was the order of the day then as now, when robbery and murder are commonplaces in the daily newspapers. Although conditions may not be so bad as in Micah's time, when there was war on all sides, Micah's counsel is needed as much now as it was twenty-six hundred years ago, if we will but heed it.

The meaning of the name Micah is "Who is like

unto Jehovah?" The word represents man's individual consciousness awakening to the truth of his being, to the truth that in his real, inner self he is like God; that having been made in the image and likeness of God, he is endowed with all the possibilities that he can realize through the development of his spiritual powers. Life, love, wisdom, intelligence, faith, strength, power—all that God is and has—he may make his also.

When we begin to understand what we really are, the light of Spirit shows us many errors that we must put away before we can express and manifest ideas in accordance with Truth. As we seek Truth in all sincerity prophetic spiritual vision (the prophet in us) reveals to us the results of error and what is sure to follow if error is allowed to continue. It continually admonishes us to surrender self-seeking in order to lay hold of higher standards of thinking and living.

The uselessness of continuing in an evil course of conduct and attempting to gloss over one's misdeeds by a show of goodness and honesty is made quite clear by Micah. No sacrifices in the outer, no form of religious worship, and no mere conformity to accepted standards in appearance can counteract the inharmonies that must result from continued unfair dealing.

To the one who wishes to become Christlike honesty in his dealings with others and honesty with himself are fundamental. Whether a certain course "works" or "pays" does not concern him. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" These

words might have been written yesterday as a rule for solving today's problems, so perfectly do they apply. Self-aggrandizement and the desire for material gain have no place in the life that is dedicated to spiritual ends.

QUESTIONS

1. Is willingness to serve others helpful in the gaining of self-dominion?
2. What makes an age truly enlightened?
3. How does the race mind justify its actions?
4. Why is Micah's counsel as timely today as it was when it was first written?
5. What does the prophet represent in the consciousness of the individual?
6. Can anything compensate for unfair dealing?
7. What are the absolute requirements of Christlikeness?

Lesson 9, May 28, 1950

UNITY SUBJECT—*Universal Peace.*

INTERNATIONAL SUBJECT—*God Has a Plan.*—Micah 4:1-5; 5:2-4; 7:18-20.

1. But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it.

2. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem;

3. And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

4. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it.

5. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever.

2. But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

3. Therefore will he give them up, until the time that she who travaileth hath brought forth: then the residue of his brethren shall return unto the children of Israel.

4. And he shall stand, and shall feed *his flock* in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide; for now shall he be great unto the ends of the earth.

18. Who is a God like unto thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in lovingkindness.

19. He will again have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea.

20. Thou wilt perform the truth to Jacob, *and* the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old.

GOLDEN TEXT—*Who is a God like unto thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in lovingkindness.*—Micah 7:18.

SILENT PRAYER—*I realize peace of mind, and in spirit I see a world at peace.*

Micah's vision of peace is an exalted one. It has

not been realized, for there has never been a time from Micah's day down to the present when unbroken peace has reigned throughout the world. Individual peace has been realized now and again by those who have given themselves to the undertaking, but world peace is yet in the future. If the race consciousness, the only common bond now between men, is to be supplanted by a universal spiritual consciousness, world peace must first be established.

How to transform the race consciousness into a universal consciousness of peace is a problem that has received a good deal of attention. Although Micah's vision is not yet realized we now see that it is at least a possibility and not a dream. The gradual transformation of consciousness in individuals is proceeding perhaps more rapidly now than in any other age. From the individual to the race is a long leap, but if one man can throw a country into war that leads to a world conflict, it must be possible also for one man to bring peace. "This *man* shall be *our* peace," meaning the individual Christ man.

To establish peace on earth more than individual resolutions are needed. Exaltation of thought and steadfast effort are necessary. "Jehovah's house" is the body, and the "mountain" is the brain through which our intelligence functions. When war is seen to be stupid and hurtful to those who wish to profit by it as well as to the vanquished, no nation will want to fight another nation. Whoever reveals peace as advantageous to all and convinces them of the truth of the revelation will be a benefactor of the race.

The Christ or I AM in us brings peace and good

will to our notice first of all, and we at once em brace both. With these states well established, w can make further progress in righteousness, unde standing, wisdom, and knowledge. As long as selfish ness rules the consciousness of the natural man h will use his wisdom in destructive ways. The in genuity of men is now put to unrighteous uses. Th science of aviation is being developed for military a well as commercial purposes. The wonderful ad vance in understanding of the physical world that w have gained by a study of electromagnetic wave is offset by the fact that the radio is made to broad cast propaganda and to serve the ends of narrow nationalism. It is also "jammed" to prevent th spread of understanding among peoples of divers cultures. The law of love alone has power to d away with the subversive use of wisdom and know edge. "Out of Zion shall go forth the law, and th word of Jehovah from Jerusalem." Zion represent love's abode in the subconsciousness, where high holy thoughts and ideas abide. High, holy thought and ideas do not abide with hate and dissension They react to love and peace.

The turning of swords into plowshares and o spears into pruning hooks is evolution in spiritua consciousness, as the reverse practice of beating plow shares into swords is devolution into sense or anima consciousness. Ceasing to learn war is further spirit ual evolution. Overcoming of fear and cultivation o the ways of peace result from the establishment of peace consciousness.

Peacemakers develop a will to peace that cause them to work for it in their own life and to try t

radiate peace to the circumference of their sphere of influence. Their work advances the realization of universal peace. It is done through daily prayers for world peace and through the affirmation of amicable understanding among the nations. To behold each nation in turn as eager to remain at peace and to engage in peaceful pursuits, secure in the knowledge that all desire the same, will help to establish a consciousness of world peace. Special prayer may be offered for nations that are considered aggressive, and thoughts of love and good will may be affirmed for them. Condemnation does not reach their will to power and dominion. Only love and good will can change men's desires and lead them from aggressive policies to the practice of reasonableness and cooperation.

QUESTIONS

1. Why is world peace so important to the spiritual evolution of the race?
2. What man can bring peace to the world? How is it brought?
3. Can men be convinced that peace is advantageous to all?
4. Why is it that the wisdom of the ages is sometimes used destructively?
5. How can this practice be overcome and done away with?
6. Can a peace-loving nation convert an aggressive nation to the practice of reasonableness and cooperation? How?

He that loveth not knoweth not God; for God is love.—JESUS

Silent UNITY

I am a spiritual being. My mind is open to the wisdom of Spirit, and I walk in ways of peace.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

SEVERAL weeks ago I wrote you asking that you pray with me about my hair, which was falling excessively, leaving large bald spots. I was praying, but I kept seeing bald spots, and I knew that wasn't good.

So I wrote to you, and by the time you received my letter my hair stopped coming out and the scalp began to heal. Now the bald spots are covered with hair. For this blessing and the many other blessings that I receive each day I praise and thank God.—*M. W., Ohio.*

I HAVE BEEN cured of my skin affliction. My skin is now as clear and healthy as ever. I steadfastly held to the affirmation that God's healing power flowed through every cell, nerve, and blood vessel in my body. I do thank you for your prayers.—*E. S., Louisiana.*

His Truth Is a Shield

IT WAS last week that we had a very bad windstorm. The wind began blowing a gale about 8 a. m. I was

frightened but stayed in the house, repeating over and over in the silence, "The presence of God saves me, protects me, and delivers me from all harm"; and do you know? my house escaped all damage. In the meantime the composition roofs all around me were blown off, fences were blown down, and pieces of wood, and the like were blowing all around me.

I am most thankful and grateful for my safety. This was truly a demonstration and has strengthened my faith in God considerably. Your teachings are most uplifting and inspiring. Many thanks for your help.—*E. M. C., Hawaii.*

He Shall Have Abundance

I AM VERY happy to be sending in my second prosperity bank. This bank has surely increased my faith. I am learning to depend upon God for my daily needs, and my needs are being supplied better than ever before in my fifty-two years.—*Mrs. H. O., Virginia.*

TODAY ENDS the seven-week prosperity bank drill. I have found the prosperity bank most helpful in renewing my mind and establishing habits of regularity in observing the divine law of giving and receiving.

I am truly happy that through the prosperity bank I can take a small part in helping others to find God's way. It offers a splendid way to learn how to rely on God for guidance in all the affairs of one's life. —*E. A., New Jersey.*

My Help Cometh from Jehovah

I ENJOYED the Unity Lenten program and received such peace of mind during the Lenten season from reading *Teach Us to Pray.—R. S., Connecticut.*

I HAVE so much help constantly from Clara Palmer's book *You Can Be Healed.* I use it with the children with wonderful results.—*V. S., New York.*

WHAT A truly fine and helpful magazine UNITY is. As soon as it arrives I sit right down, regardless of what I am doing, and read at least one article, and I have found exactly the help I needed for that particular time. So it is with joy that I renew my subscription.—*F. P., California.*

THE LITTLE Unity class here is studying Charles Fillmore's book *Prosperity;* and it has been such a help to me in solving my problems, especially the chapter on "God Will Pay Your Debts." What a wealth of help we have in our wonderful Unity publications.—*H. O., California.*

I AM STUDYING the book *Prosperity,* which is the best book I have ever read, and which has done wonders to "make all things new." It certainly has blessed me.—*E. S., California.*

I SURELY enjoy reading UNITY magazine. When we are discouraged and blue there is always something in UNITY to lift the condition from us, and we are ready to start anew.—*Mrs. O. B., Indiana.*

Hearken unto Me

I WROTE to you for help in getting good domestic

help during the summer months, when Mr. H—— was away. I really had no idea where to look, when out of a clear sky the best domestic I ever had called one day and asked if I would like to have her work for me during June, July, August, and September. I had not seen or heard from her for over two years. —*Mrs. S. H., Canada.*

WE FEEL that we were guided here after a failure in business in another State last year, at which time we wrote to you for prayers. We have earnestly tried to seek His will for us and have been blessed in every way. My husband found satisfactory employment with an oil company, we found a lovely home and were able to buy it, and we found this an ideal town in which to live and work and raise our three boys. —*Mrs. C. B., Wyoming.*

Free from Care

I AM ALWAYS very grateful for your loving prayers and through them have always had results. It has been almost eight years now since I wrote to you for prayers for my husband—that he might overcome the liquor habit—and he hasn't touched it since. I am deeply grateful.—*Mrs. E. B., Montana.*

Love One Another

SOME TIME ago I informed you that I was being transferred to the night shift. The hours are eleven to seven in the morning. At first I resented it and

thought about leaving my job. On second thought I decided to try those hours before acting too hastily —since God gave me the job. Now I've adjusted myself to the hours and do sleep well during the day. I am planning to attend school next week, so I can complete my high school education. I feel more relaxed since I've been working nights and also look much better. I am gradually losing that nervousness. Thank God.—*A. C., New York.*

****

He Is My Refuge

I WROTE YOU asking you to change my address on *Daily Word, Weekly Unity,* and *Unity Sunday-School Leaflet.* I do not want them changed now. After I wrote you things worked out through prayer. I am back with my husband and everything is according to the Lord's will. My husband picked up the *Daily Word* and found what he needed. He went to our pastor and is going to rededicate his life to the Lord. I could write a book on how the Lord has helped us. I do thank you with all my heart.—*Mrs. H. P. F., New Mexico.*

THROUGH the prayers and help of Unity my husband and I were able to adopt a baby girl. We were able to get her as a newborn baby, and she is now a year and a half old. She is a beautiful child. We call her our Unity baby. We thank Unity from the bottom of our hearts for their wonderful prayers, as we were married fourteen years before we were able to have this baby in our home. We love and appreciate her. —*Mrs. I. B., Missouri.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I now find myself face to face with a problem that I now realize has been gradually built up through many years of belief in old age and in the problems and loneliness that accompany it.

Due to a recent illness I have lost weight. My face is wrinkled and drawn. I become frantic with fear to think that I have "broken," as I never looked this way before. I am accustomed to youthfulness and attractiveness and this change in my physical appearance makes me anxious about the life ahead of me. Employment prospects are not good for older women. Also I want friends, but I have the belief that older people are unable to make friends. Please help me. I am reading and studying as best I can.—*From a letter received by Silent Unity.*

How glad we are that you felt prompted to tell us about your anxious thoughts. We want to assure you that your present emotions are but temporary. You will get your spiritual bearings again and take a new hold upon the life and vitality, the beauty and joyousness that are yours as a child of God.

Keep remembering that your good is from God and that God is not limited by the conceptions of age that our race has accepted. The life that animates your body is eternal and is appropriated according to your thought about it.

Think of yourself in terms of the unchangeable-

ness of the life and beauty out of which you have come. This thought will free you from the anxiety that exhausts you and makes you feel "old" and tired. You will find that as you mature in looks you will not look drawn or faded. You will look alive and vital. Beauty and serenity will shine through your eyes and skin. Strength and grace will support your body. Faith and friendliness will bring you interesting and compensating things to do.

We are praying with you and blessing you and we know that God has implanted the ageless spirit of youth and beauty within you.

****

I have studied and practiced your teachings since I was a young girl and was baptized in 1931 at the South Side Center in Kansas City.

A bit over a year ago everything seemed to crash. We lost all we had by fire and since then everything seems to have been upset and in a turmoil. Just to live each day, each minute, has been a chore. I seem to have lost all faith and belief in prayer. Until I can get my faith back, even my very belief in God and the ability to pray, believing, I need help from you desperately.—*From a letter received by Silent Unity.*

We can understand your discouragement at the turn of events in your life, but we assure you that you cannot lose your faith. Faith is not dependent upon the expected answers to prayer but is a spiritual faculty that unfolds and develops just as the mental and physical faculties develop—through exercise. We have patience with the mental and physical development, but for some reason most of us expect the spiritual nature to be born full-blown.

When our reasoning fails to bring a right answer we do not jump to the conclusion that we are lost. When we slip and fall we do not believe that our physical faculties are giving out. Yet when prayer fails to bring the answer we expect, we often feel that we have lost our faith and that there is no reason ever to pray again.

There is no more reason to stop praying in the face of difficulty than there is to stop thinking or walking because we have made physical or mental mistakes. Just as each step we take develops our physical body, and each thought we think develops our thinking capacity, so each prayer we pray develops our faith and stimulates the growth of our spiritual nature.

God is your help in every need, and as you pray the conviction and assurance of His loving and protecting presence will come back to you.

****

My faith seems at the lowest ebb at this particular time. The young grandson about whom I wrote to you has been sent to prison at the age of just seventeen. How am I to keep faith in the face of this dreadful happening? What is to be our attitude toward the youth of our nation and their delinquent parents? Do you think radio and motion pictures have anything to do with the large number of wayward young people? Do help me through this time and tell me how to help this young grandson as well.—*From a letter received by Silent Unity.*

We understand the questions your heart is asking about why your young grandson was sent to prison, what is to be done about youths like him,

nd how can you help your dear one in his time f need. We want to help you find answers to these uestions that will give you peace and that will enble you to be an inspiration and a help to others.

At the present time the only way our society is equipped to handle young people who turn to crime s to put them in a prison or reformatory. But more nd more people are beginning to realize that this is ot the solution, that society must develop condiions for young minds and hearts to grow in that vill make them feel secure and cared for.

But even though your grandson has done somehing that according to our laws is punishable by mprisonment, he is still God's child. He is still equipped with the attributes of mind and heart that when stirred up and released will enable him to live a stable, happy life. Have faith in these attributes. Encourage him to believe in himself and in the basic friendliness of life. Pray for his enlightenment. If you do these three things, you will be helping him in the highest way it is possible for one person to help another.

We hesitate to say how much crime movies and radio plays have to do with the delinquency of the young. Certainly nearly all children are exposed to these movies and plays and still only a comparative few turn to crime. The inclination to crime seems to lie in the personality rather than in these influences. Studies are being made of these misguided young people by those who are interested in helping them and rehabilitating them. Your grandson will come under the influence of some of these and he will get the help he needs to live a good life.

UNITY CENTERS

The following leaders are conducting a ministry in keeping w the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindas, Charlotta hotel
Fontana—H P Nicholls, 371 N Citrus
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 985 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Laukershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nichols, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Riverside—Harriett Nicholls, 4015 13th St
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs. H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C s
San Fernando—Vera Stenen, 129 Maclay
San Francisco—Robert Hulbert, 25 ton; Ethel Higgins, 133 Geary bl
San Gabriel—Ethel Turner, 325 S
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 fayette
Santa Ana—Myron & Estelle Key, N Broadway
Santa Barbara—Leslie McBride, 22 Arrellaga
Santa Cruz—Alice Hopkins, 916 Rive
Santa Monica—Sue Sikking, 1528 3
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tw
Stockton—Grace Swannell, 48 W Po
Studio City—Herbert J Schneider, Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victo
Watsonville—Alice Hopkins, 31A Mad
Whittier—Louise Newman, 410 S Gr lmf

COLORADO

Denver—Alice Benson, Colorado bl
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fair
Hartford—Edna Titus, 926 Main
Meriden—Bonnie Adams, Hotel Winth
New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fe New Colonial hotel; Ann Sand 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Bro way
Delray Beach—Frances Jarrell, 34 S 4th ave
Fort Lauderdale—Nora Campbell, W an's club
Fort Myers—Mildred Brown, 7 and Travers Arcade First st
Jacksonville—Wm & Bonnie Grenson, E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Ora
Sanford—Carolyn Parsons, Valdez h
St Petersburg—Louise Beaty, 801 6 a
Tampa—Ruby Wagner, 626 No B

Palm Beach—Fannye Treaster, George Washington hotel

GEORGIA

Atlanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashley NW

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Erisman, 109½ N Main

Champaign—Viretta Sutherland, City bldg

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Mich

Centur—Maud Kellogg, 317 W Decatur

East Louis—Florence Schaefer, Broadview hotel

Evanston—Maud Kellogg, Evanston hotel

Galesburg—Ethel Maguire, Central Community Church, 16th & Charleston

Rockford—Bernice Biggers, Empire bldg

Springfield—Eva Conover, 709 S 7th

INDIANA

Fort Wayne—Faith Cornwall, Court & Berry

Gary—Margaret Cain, YMCA

Hammond—Margaret Cain, Masonic Temple

Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand

Sioux City—Unity, Insurance Exchange bldg

Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Atchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Lexington—Clara Conway (col) 244 Ky

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Eloise Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, Theater bldg

Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

East Lansing—Roxie Miller, 425 W Grand River

Flint—Michael Giannuzzi, Metropolitan bldg

Jackson—Unity, Security bldg

Grand Rapids—Ida Bailey, Scribner & 2d N W

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey & Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 707 W 47th

Lemay—Julia McKee, 284 Lemay

Overland—Kate Evans, 2422 Goodale

Springfield—Unity, 233 E Chestnut

St Joseph—Osla Jones, 12 and Felix

St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingsbighway

MONTANA

Billings—Mary Wessel, 101 Lewis

Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA

Great Falls—Lilian Cook, 1023 2 Ave S

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main

Hackensack—Eleanor Drew, Woman's club

Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills inn
Great Neck—Emma Jean Sartori, 71 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel
Valley Stream—Stella Wrenn, 145 S Franklin

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wiessmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St. John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Tulsa—Grace Kehrer, 714 S Bo
Oklahoma City—Alice & Schuyler ley, Midwest bldg
Okmulgee—Ruth Jacques, McCul bldg
Ponca City—Celia White, 1018 S 5

OREGON

Portland—Marion Lance, 811 NW

PENNSYLVANIA

Philadelphia—Margaret Feldt, St hotel
Pittsburgh—Andrew Carlson, 233 C

TENNESSEE

Memphis—Merton Thorpe, 1911 M
Nashville—Susan Smartt, 1816 Bro

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Com
El Paso—Mabel Peck, 130 E Rio G
Fort Worth—Ruth Gilpin, Flatiron
Houston—Lillian Brass, 3500 Louis Corine Smith (col) 1302 Schwar
San Antonio—Mary Myles, Maverick

WASHINGTON

Bremerton—Marion Brown, 925 P
Everett—Estelle MacPherson, 2609 more
Kennewick—Beulah Scott, Arrow
Seattle—Donald O'Connor, Arcade
Tacoma—Warren Meyer, 1012½ A
Wenatchee—Maud McCulloch, Colu hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA blc
Milwaukee—Mae Lundahl, 208 E consin
Racine—Lu Verna Bauer, 423 S M

CANADA

London—Mary Dunning, Moose tem
Montreal—May Duncan, Ritz-Ca hotel
Ottawa—May Duncan, National bl
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Yonge st
Winnipeg—Edna Bowyer, 360 Youn

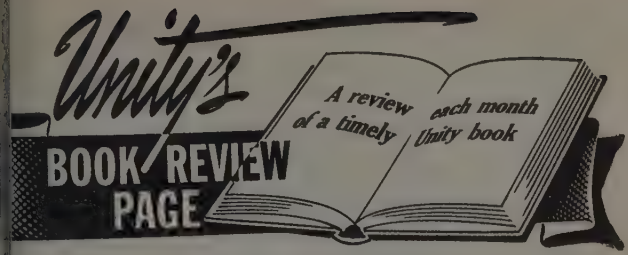
ENGLAND

Easington Village—Thomas Merrin 11 Sea View, Co. Durham
Iver Heath—Dora Johnson, Ellsn Slough rd
London—Ruth Hacking, 6 Stanhope race, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lump Guanajuato 103

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.
Unity literature in Italian: 7 Viz Angrogna, Tone Pellice (Torina), Italy.



What Are You?

By Imelda Octavia Shanklin

As the reader explores the exhilarating pages of this book by one of Unity's most challenging writers, he becomes charged with the author's firm belief in man's power to make his life what he will. The title "What Are You?" is an invitation to self-discovery, to learn one's true identity and one's true place in the universal scheme.

"You are the idea of God," says Miss Shanklin, "capable of perfect translation. Some day you will become wholly awake to your divine identity, and will begin consciously to take on the image of perfection. . . . Identity with God does not take away individuality; it enhances individuality, and gives you character superlative. It does not take away personality; it purifies and beautifies personality. It does not take away your joy of life; it refines your joy and increases it."

What Are You? is the book currently being used in connection with Unity's Self-Discovery Program this summer, the announcement of which appears on another page of this magazine.

(A standard Unity book, bound in handsome black fabrikoid, *What Are You?* is priced at $1.)

Appearing in Other Unity Magazines This Month

Prayer Is a Power

The lead article in *Daily Word* for May is a comforting message from Silent Unity: "There Are No Incurable Diseases."

This article tells of the many letters received by Silent Unity from people who ask urgently for help in prayer during times of illness and receive the assurance that "prayer is a power . . . healing is possible" and that "the failure lies with man, not with God when healing does not take place." What Silent Unity believes about healing through prayer is based on the Scripture passage "All things are possible to him that believeth."

The Right Answer to Every Problem

Good Business for May is privileged to present an article by Goodwin Knight, Lieutenant Governor of California, whose career is vivid testimony that success follows obedience to God's laws. In his article "The Right Answer," Mr. Knight tells how he learned from Everett Clinton, Los Angeles restaurant owner, always to consult with God in even the most trivial of problems. "I state with all the earnestness of which I am capable," says Mr. Knight, "that if any man will ask . . . from his heart, he will get his answer. In this impatient world there may be times when the answer seems long in coming, but if one keeps in tune with the Divinity within oneself, the answer will come eventually and unmistakably."

A Story for Teen-Agers

The plot of the story "You Are Somebody!" by ith Barrick Golden, in the May issue of *Progress* will familiar to every parent of a teen-age daughter who s suffered the embarrassment of being shy and awk- rd when she longs to be poised and "sophisticated." is was Marty's problem—until another girl showed r the infallible way to poise and popularity.

A Lesson in Perseverance

"Business before pleasure" is sometimes a difficult ing for children to understand the "why" of; yet it a lesson they must learn in order to safeguard their ture happiness in the adult world. How Tim Evans rned this and also that it takes work instead of rds to achieve one's heart's desire is entertainingly d by Flora Bell Boger in her story "Captain Big ind" in May *Wee Wisdom.* Also in this issue is a arming read-aloud story in rhymed prose for the unger children about "Little Eli Elephant," by eorgia Tucker Smith.

Something to Live For

"When we are low in spirits," writes Myrtle Shay the May 7 issue of *Weekly Unity,* "we are not in mood to count our blessings. We are so engrossed ith our troubles that we fail to realize how selfish d ungrateful we are in taking the attitude that our vn happiness and satisfaction are of paramount im- rtance." Mrs. Shay then goes on to relate in her article Living for the Lord" how a friend who thought she d "nothing to live for" made a simple discovery that anged her entire outlook.

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again ..... standard only
God a Present Help ..... standard only
God Is the Answer ..... *Dutch* $1; *English*
Great Physician, The ..... standard only
How I Used Truth ..... *German* $1; *English*
Lessons in Truth ..... standard only
Lessons in Truth ..... *German, Russian, Spanish, Dutch*
Letters of Myrtle Fillmore ..... standard only
Lovingly in the Hands of the Father ..... standard only
Mental Equivalent, The ..... *German* $.10; *Russian*
New Ways to Solve Old Problems ..... de luxe $2; standard
Six-Day Healing Practice, A ..... *Spanish* $.10; *English*
Whatsoever Ye Shall Ask ..... de luxe $2; standard

For Healing

Christian Healing ..... standard only
Christian Healing ..... *German*
Divine Remedies .....
Jesus Christ Heals ..... standard only
Truth Ideas of an M. D. ..... standard only
You Can Be Healed ..... standard only

For the Home

Meatless Meals ..... cloth
You and Your Child ..... standard only

For Prosperity

As You Tithe so You Prosper .....
Both Riches and Honor ..... *French* $1; *English*
Prosperity ..... standard only
Prosperity's Ten Commandments ..... standard only
Working with God ..... standard only

For Inspiration

Best-Loved Unity Poems ..... standard only
Finding the Christ ..... *Russian, German, Swedish*
Have We Lived Before? ..... standard only
Mightier than Circumstance ..... standard only
Sunlit Way, The ..... standard only

For Devotion

Bible, American Standard Edition .....
Book of Silent Prayer .....
Effectual Prayer ..... standard only
Silence, The .....
Unity Song Selections ..... cloth

For Advanced Study

Atom-Smashing Power of Mind ..... standard only
Christ Enthroned in Man ..... de luxe $2; standard
Know Thyself ..... de luxe $2; standard
Metaphysical Bible Dictionary .....
Mysteries of Genesis ..... standard only
Mysteries of John ..... standard only
Selected Studies ..... standard only
Talks on Truth ..... standard only
Teach Us to Pray ..... de luxe $2; standard
Twelve Powers of Man, The ..... standard only
What Are You? ..... de luxe $2; standard

Greeting Booklets

Are You Getting All You Want from Life? .10
Be at Peace .10
Challenge of the Dawn, The .10
Daily Resurrections .10
First Things First .10
Gift Imperishable, The .10
Great Helper, The ..... *French, English* .10
God Is Blessing You Now .10
Good News, The
Holy Bread
Land Is Bright, The
Life Is Consciousness
Mental Equivalent, The
Preparation for Easter
Recipes for Living
Song of Life, The
To Them That Ask
Way of Faith, The
(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures .....
Jet and the New Country .....

NEWS from UNITY

In Unity Next Month

In the June issue of UNITY subscribers will be pleased to find another article by L. Stevens Hatfield, a favorite with the readers of Unity publications. Her article for June is called "Imagination" and explains the vital part that imaging (forming a clear picture in the mind) plays in bringing into manifestation the blessings that we desire.

"Imagination is power," says Mrs. Hatfield. "What you picture—image—in your mind day after day and week after week must come to pass. . . . We think in pictures."

Love is the drawing power of mind. It is the magnet of the universe, and about it may be clustered all the attributes of Being, by one who thinks in divine order. —*Charles Fillmore; Talks on Truth.*

Inspiring and Helpful Pamphlets

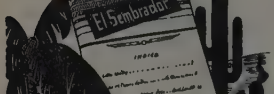
Did you know that Unity publishes over one hundred pamphlets on a variety of subjects including the Bible, healing, human relations, prayer, prosperity, and soul development? A few of the pamphlet titles are listed here:

"Bible Interpretations," "Calmness," "Curing Colds through Forgiveness," "The Faith That Removes Mountains," "How to Meet Bereavement," "Judgment and Justice," "Love: The Supreme Gift," "Parent and Child," "Rebuilding a Life," "Tithing Questions and Answers," "To a Lonely Heart," "True Courage," "The Way to Prosperity," and "Youth Is Yours."

These and other Unity pamphlets may be purchased individually or in assortments.

Unity's Bimonthly Spanish Publication

The mailing list of *El Sembrador,* Unity's magazine for Spanish-speaking friends, is growing steadily. Many persons in South and Central America, Mexico, and Puerto Rico have written to tell us how much the Unity message



in their own language means to them.

Unity issues *El Sembrador* bimonthly, without cost, to all those who are interested in receiving it. Anyone desiring to receive *El Sembrador* regularly may do so by asking that his name be added to the mailing list. Single copies of the current issue will be sent on request.

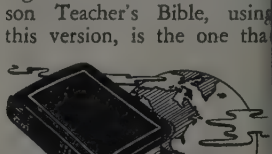
Since no subscription rate has been established for *El Sembrador,* Unity is assisted in the publication of this magazine by friends who send love offerings to the Unity Good Neighbor Fund for this worth-while purpose.

Other foreign publications are listed on the Books and Booklets page.

"The World's Best Seller"

The Bible, the "world's best seller," has been translated so many times and is so widely distributed that almost every person can now have at least parts of it in his own language. In all there are 10[illegible] complete translations and over five hundred partial translations.

One of the most interesting and most accurate of modern revisions is that known as the American Standard Version, which is now used in leading theological seminaries. The Nelson Teacher's Bible, using this version, is the one that



Unity School recommends and uses. Printed on imported Bible paper, with gilt edges this book is bound in beautiful black keratol. It is self-pronouncing and contains a subject index, a dictionary of proper names, maps, concordance, and other helps. A price listing for this Bible may be found on another page of this magazine.

'ake a Blessing on 'our Vacation

If you are planning a va-ation trip by air or automo-ile this summer, send for ne of Unity's automobile or irplane blessing cards and ake it with you wherever you o. The cards are just two ents each.

Cards are small enough to e carried in pocket, billfold, r handbag or to be clipped o an automobile sun visor. The blessing for air travel eads as follows:

"This is God's airplane. His intelligence is in every part of it. As He keeps the tars in their courses and the un and moon in their paths, o He guides and directs this lane. He knows every high-vay and byway of the air ven as He knows the high-ways and byways of the earth. rest secure in His protecting resence, and all is well." The blessing for automobile ravel is similar, and on the everse side of both cards is rinted Unity's "Prayer for Protection."

How to Perfect Your God-Given Faculties

Charles Fillmore's book *The Twelve Powers of Man* suggests that you think of yourself as a king having twelve sons or princes, who carry out your will, each having a throne or brain and nerve center from which he issues commands. These twelve princes are your God-given faculties, and Mr. Fillmore shows you how to combine and use them to bring about your highest good.

With *The Twelve Powers of Man* you might also enjoy studying Cora Fillmore's book *Christ Enthroned in Man,* which outlines exercises for developing these latent powers and bringing them into action.

Both these books may be

ordered through your local Unity center or direct from Unity School of Christianity in Lee's Summit, Mo.

For an order blank listing all of Unity's standard books, write to Unity School headquarters.

Unity's Three Study Programs

Every year Unity students find new spiritual joy as they participate in Unity's three yearly study programs. Each of these programs follows a similar pattern in which one of the standard Unity books is used as a basis for study. In addition to the study of a particular Unity book, the programs include the daily reading of pertinent Bible passages and meditation upon the Truth ideas gleaned from both these sources.

Perhaps the best known of Unity's programs is Lessons in Truth Week, which takes place during the third week in September and during which time students read and study Unity's textbook of basic Truth precepts, *Lessons in Truth,* by H. Emilie Cady. This program has gained wide recognition during the past few years.

Another of the Unity programs is the Unity Lenten Program, based on the book *Teach Us to Pray,* by Charles and Cora Fillmore, which takes place from the beginning of Lent until Easter. Unity's Lenten Program stresses consecration to God's work and will rather than penitence and self-denial. The Unity student during this period fasts from negativi and demonstrations of p sonal will while he conte plates the value of dedicati himself to constructive thir ing and true Christian livir

The third of Unity's p grams takes place duri the summer months and devoted to helping the s dent put Truth to practi and immediate use in his o life and affairs. The summ program is based on va ous Truth subjects such health, illumination, a prosperity, and it is chang each year. In 1948 the p gram was based on the stu of human relations, in co nection with a series of ar cles then running in *Wee Unity.* In 1949 the progra took up the study of prosp ity, using Charles Fillmor book *Prosperity* as the te book. This year the progr will be based on self-i provement and is call Unity's Self-Discovery P gram. The textbook to used is Imelda Octavia Shar lin's book *What Are Yo* You are cordially invited watch for the announcemer of these various programs.

Love does not brag abo demonstrations. It simp lives the life, and lets works speak for it.—*Char Fillmore; Talks on Truth.*

Mother's Day Is May 14

Remember Her with the Unity Book

Letters of Myrtle Fillmore

Surely there could not be a more acceptable gift for a Unity mother than the book written by Myrtle Fillmore (1845-1931), mother of Unity.

The book **Letters of Myrtle Fillmore** is a compilation of many of her encouraging replies to persons who wrote to her for comfort and guidance. The letters that have been selected present Myrtle Fillmore's counsel upon various personal problems. Anyone reading the book is sure to feel that the messages in the letters are truly personal, so intimately do they meet everyday needs for inner assurance and security.

The book **Letters of Myrtle Fillmore** makes an ideal Mother's Day gift either for your own mother or for someone else you like to remember on that special day.

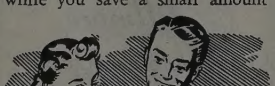
Standard edition, $1 a copy

Unity SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MO.

A Proved Way to Prosperity

Washington Irving once wrote, "Great minds have purpos
others have wishes. Little minds are tamed and subdued by m
fortune; but great minds rise above it."

If you have been wishing for prosperity, begin now to do so
thing purposeful about it by using the Unity Prosperity Bank plan
a proved way to attain a prosperity consciousness! The Bank p
teaches you steadfastness of purpose, to look forward and not ba
ward, and to carry out the command to love your neighbor by shar
your good with him. The Prosperity Bank drill requires seven we
to complete, and during that period your mind is fixed on
prosperity you desire to demonstrate. Silent Unity prays with y
while you save a small amount each day to pay for UNITY s
scriptions for friends or lo
ones. If you have never tried
Prosperity Bank plan, it will
a revelation to you; if you h
tried it, give it another trial,
faithful, and the results will
even greater than before!



Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to p
with me for a successful demonstration. I will use the drill se
weeks and save $3 for the three UNITY magazine subscriptions (
year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

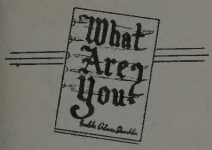
City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.



Announcing
Unity's Self-Discovery Program

When you discover the inherent, spiritual powers of your real self, when you fully realize what you are, you will not be sick, afraid, or in want of any of the blessings of life. You are God created, you are God sustained; God has given you everything that He is.

To help you and all other Unity students who wish to discover more about their true self, Unity has planned the Self-Discovery Program for the summer months. It is based on the book

What Are You?

BY IMELDA OCTAVIA SHANKLIN

What Are You? can instruct you in discovering your real self. It can guide you as you pray, read, meditate, and put into practice the spiritual truths that are certain to be revealed to you with new emphasis and power as you participate in this summer study program. **What Are You?** contains these lessons that will help you discover your real self and the power of your mind: "Your Identity," "You Are What You Think," "Your Consciousness," "The Real and the Fictitious," "Life Pays," "Your Objective," "Your Equipment," "Your Resource," and "Nonresistance."

YOU CAN BEGIN YOUR SELF-DISCOVERY PROGRAM NOW

All you need to do is to order the book **What Are You?** and follow the instructions and helps you will find in the free auxiliary booklet that comes with every book ordered before August 1. **What Are You?** is priced at $1 and may be purchased at your local Unity center or by writing direct to

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

Garrett Biblical Institute
The Library
Evanston Ill U

The Message

Anne Warren

Every blade of grass seems singing
A message from above;
In the breeze it ripples, saying,
"God is love, God is love, God is love."

Every leaflet on the branches
Of the trees in field and wood
Seems to whisper as it sways,
"God is good, God is good, God is good."

Every bursting bud and blossom,
With its colors bright and clear,
Seems to blazon forth the message,
"God is here, God is here, God is here."

And the hearts of all God's children
Lift themselves from doubt and fear,
And rejoice in their awareness
God is love, God is good, God is here.